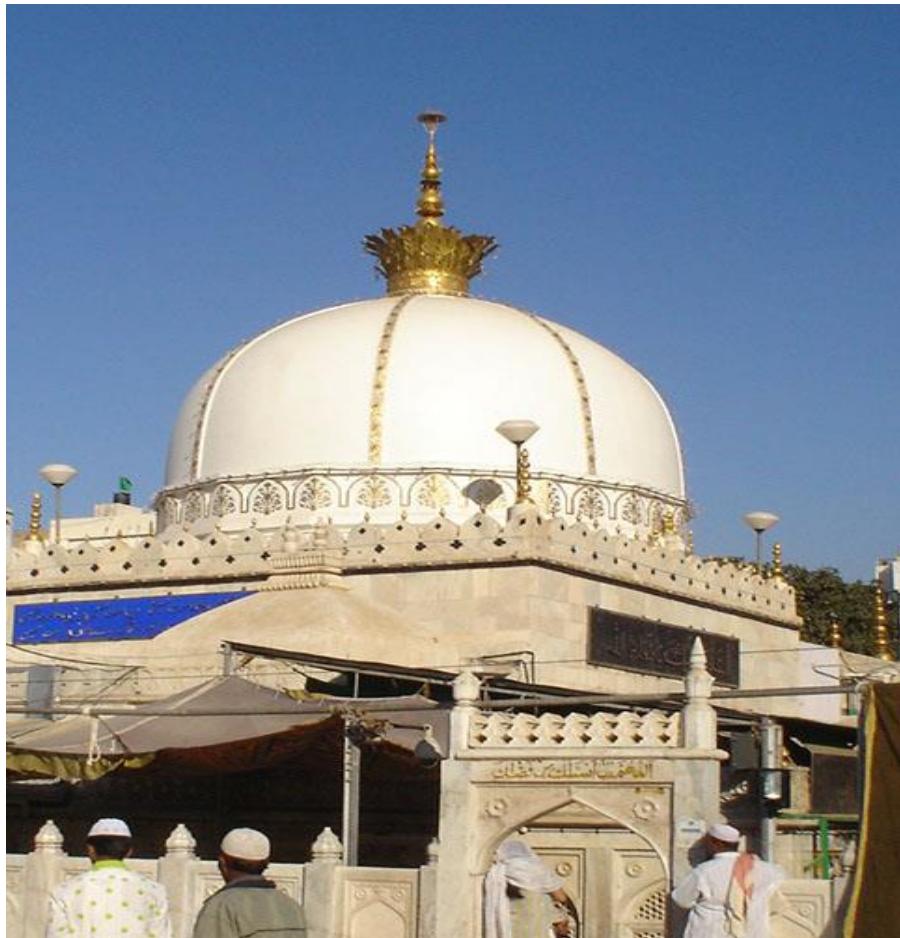


22 Khajas of Delhi



Mausoleum of Hazrat Khaja Moinuddin Chisti

Translated by
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(The Tadhkirah al-Awliya of Farid Eldin Attar
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Preface

It is proud for Delhi to be a house of holy persons as well as fakirs persons. Many thousand well-known and famous personalities of connection and permission people of Allah who are taking resting in the condition of sweet sleep in their final resting places.

In this book there are added life details of 22 holy persons of Allah. And who can be called the Qutub of their time? And spiritual master of their period. And for this reason, Delhi is sometimes called the "22 Khwajas' abode" (Dehleez) because 22 Sufi saints, or Khwajas, are buried there. The name "Dehli" is associated with "Dehleez".

Qutub of Qutub Hazrat Khaja Qutub Uddin Bakhatiar Kaki, as per order of his spiritual master Hazrat Khaja Moinuddin Chisti, was settled down in Delhi. The spiritual foundation of the kingdom which he has laid down in Delhi, and its signs are still seen till today. The earth, time conditions and events that could not end this kingdom in this matter. The rules and regulations on which this kingdom laid the foundation and those rules that guaranteed human welfare.

Among those holy persons who became much famous and well known, some were called Qutub al-Aqtab, others as Mahbook Ilahi, Chiragh Delhawi, Mutwakil, Baqi Billah, Fina Fillah, Muhib Nabi, Maqdum, and some became Allama (scholars).

From those holy persons there were started Sufi chains that were found in India and Pakistan and faraway countries, as well as in their cities and villages.

In this book, there are added in a more brief way life details of 22 holy persons of Delhi and details of biography, strange events, and stories rare usages, leaving of luxurious life, revelation and daily recitals, Wazifs (Allah has mentioned in many places in the Qur'aan the recitals (Wazifas) of many prophets at the time of their difficulties. Such recitals are significant and beneficial in removing one from similar difficulties and programs, sayings, revelations and miracles, endeavors, and worship details, which were added in this book.

This book is the first presentation of its new category of the holy persons in brief way in this matter.

If this book will be accepted about 22 holy persons, then it will be a matter of pride for me.

In this book there are added life details of 22 holy persons of Allah. And who can be called the Qutub (Qutb, Qutub, Kutub, Kutub or Kotb (Arabic: قطب) means 'axis', 'pivot' or 'pole'. Qutb can refer to celestial movements and be used as an astronomical term or a spiritual symbol. In Sufism, a Qutb is the perfect human being, al-Insān al-Kāmil ('The Universal Man'), who leads the saintly hierarchy of their time, spiritual master of their period. And for this reason, Delhi is sometimes called the "22 Khwajas' abode" (Dehleez) because 22 Sufi saints, or Khwajas, are

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The Urdu version of this book was first written by Zahur Al-Hasan Sharib in the year May 1964, and its English version is translated by me (Mohammad Abdul Hafeez, Amazon

Kindle author) in the English language in the year August 2024.

This book is the first presentation of its new category in this matter.

If this book is accepted, then it will be a matter of pride for both authors.

Preface of the English version

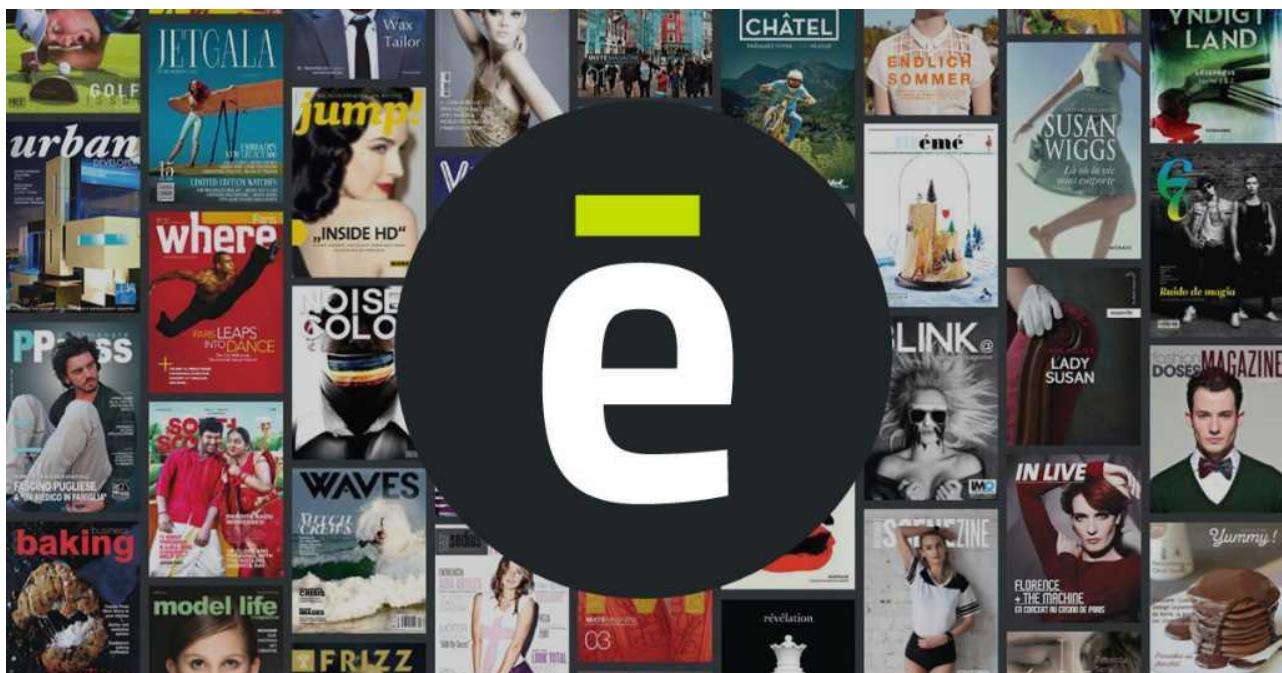
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A book for all spiritual seekers

Reviewed in India on 21 June 2020

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints Taj uddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples

by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Taj uddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysts on the way to his perfection.
3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practised universal humanism. It hardly mattered for them to which religion their visitors belonged – they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Taj uddin, although he

should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Taj uddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognised driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions – one for Gandhi and another

one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

Introduction

The mirror of reality

The holy persons of Allah, by their conversation and character, have presented a model of standard life style in this matter. It was their method of less eating, less talking, less sleeping, as well as fewer contacts with the other persons.

They used to live an unconscious condition of loving Allah as such that they did not know their own condition of existence in this matter. Surrender to Allah's will, turst and content, hope and despair, love and brotherhood, sincerity and service, indigence and hunger, and selflessness and firmness was their ideal aim in this matter.

They consider their trouble and solution, medicine and remedy, prayer, passion and musical instrument, death and life, success, as well as defeat from the side of Allah in this matter. They were prisoners of the love of Allah. And helpers of the religion of Allah. Helpers of the poor persons. They were enlightened minds. And perfect peers and costly and incomparable pearls.

When students will go into their wine houses, then they show them guidance and to clear filth of the world from them.

1.Hazrat Khaja Qutub Uddin Bakhtiar Kaki

He was Qutub (Qutb, Qutub, Kutb, Kutub, or Kotb (Arabic: قطب) which means 'axis', 'pivot', or 'pole'. Qutb can refer to celestial movements and be used as an astronomical term or a spiritual symbol. In Sufism, a Qutb is the perfect human being, *al-Insān al-Kāmil* ('The Universal Man'), who leads the saintly hierarchy. The Qutb is the Sufi spiritual leader who has a divine connection with God and passes knowledge on which makes him central to, or the axis of, Sufism, but he is unknown to the world.¹ There are five Qutbs per era, and they are infallible and trusted spiritual leaders. They are only revealed to a select group of mystics because there is a "human need for direct knowledge of God" among Qutub persons. Hazrat Khaja Qutub Uddin Bakhtiar Kaki is the Quutb of the world. Shaikh of applicablities as well as Qutb of holy persons as per agreement of all. He was one of the believers. Model of the realized person and reason of the salik (student) persons. He is the light and lamp of the family of Chisit

noble people. He is beloved of Hazrat Khaja Moinuddin Chisti of Ajmre. And guide of Baba Farid Ganj Shaker.

Hazrat Nizamuddin Auliya, Hazrat Alauddin Saber, Hazrat Nasiruddin Chiraq Dehlavi, and Khaja Bande Nawaz's spiritual master. He, by leaving his country, arrived in India. He thought the service and company of Khwaja Moinuddin Chisti was a blessing for him in this matter. From this company and service, he got the result that he was the successor, first caliph, and custodian of Khwaja Moinuddin Chisti of Ajmre. Khawja Ajmeri gave him the saintliness of Delhi.

Hazrat Khwaja Moinuddin Chisti, who lit the lamp of light of knowledge of Allah and reality and truth in Ajmre, and for this lamp, Khwaja Qutub could not be diminished by fast and heavy winds, nor was he allowed to decrease the light of this lamp, and after him were his successors, Baba Faird Ganj Shaker, and also his successor, who were able to keep the light of the lamp in this matter. This lamp is found with light in this matter. The moths of this lamp are found in each and every city and village of India.

The success which was found to holy persons of Chist and for which they will feel proud, which will be less in this matter. The holy persons of Chist by character and conversation have brought such revolution that it is effect is there on Indian civilization and culture, thinking knowledge and literature, poetry, in short in all parts of life

there was such effect and its features which are still found in this matter.

Genealogical record :Hazrat Qutub Uddin Bakhtiar Kaki belong to family of Hussaini Sadat.

Genealogical record of his father: There is much difference about his genealogical record and his genealogical is mentioned as follows.

Khaja Qutubuddin bin Syed Musa bin Kamaluddin bin Syed Ahmed bin Syed Mohammed bin Ishaq Hasan bin Syed Maruf bin Syed Ahmed bin Syed Raziuddin bin Syed Husam Uddin bin Syed Rasheeduddin bin Syed Abdalla Jaffar Maruf bin Ali bin Ali Alnatqi bin Syedna Taqi Aljawad Abu Jafer bin Syedna Ali Reza Syedna Musa Kazim bin Syedna Jaffer Sadiq bin Syedna Abu Jafer Syedna Mohammed Baquer bin Syedna Ali Ausat Imam Zainal Abideen bin Syedna Imam Hussain bin Imam Aulia Hazrat Ali Karam Allah Waj.

His geneological record is added as follows from book ‘Sair-Alaqtab’

Hazrat Bakhtiar Kaki bin Syed Musa bin Syed Ahmed bin Syed Kamal bin Syed Mohammed bin Syed Ahmed bin Syed Ishaq bin Syed Maruf bin Syed Ahmed Chisti bin Syed Raziuddin bin Syed Husamuddin bin Syed Rashiduddin bin Syed Jafar bin Hazrat Imam Mohammed Naqi Aljawad bin Hazrat Imam Ali Musa Reza bin Hazrat Imam Musa Kazim bin Imam Mohammed Baquer bin Hazrat Imam Zain al-Abideen bin Hazrat Syedna Ali Karam Allah Waja.

Birth: His birth date is glad-tiding as soul-pleaser. And a message of peace and amity. It is the prelude to pleasing and happiness in spirituality. When he was in the womb of his mother, and from that time on, his holiness and excellence prevailed, and his mother told about him, during the pregnancy period, when she would wake for Tahjud supererogatory prayer in the early morning time, she used to hear the sound of ‘Allah al-Allah’, and it would be for one hour from her womb.

During midnight, Hazrat came into this mortal world. And there was light full around his house. And due to light, his mother thought that there was sun rise at that time. So his mother was surprised in this matter. Her mother saw that Hazrat’s head was in prostration. And by his tongue of favor, he was saying Allah, Allah. After some time, when Hazrat left his head from prostration, that light was no longer in the house. There was an invisible call in which it was said, “The light which you have seen is from is one from the secrets of reality and which have been put in the heart of your son.”

He was born in the place Awash. This place was find in the suburbs of Baghdad. This is also shown in the Persian area. Some have written Awash in village of Marwa Al-Nahar. Some have written in Tawaba Jan of the Fargana

region. Prince Dar Shikwa has written he was born in Awash in the area of Fargana in Toba Ind Jam.

Birth place : His birth place and relation of his family is connected with Awsah Fargana and that village known is as Towaba Indjam.

Date of birth: About his date of birth, there is much difference in this matter. His date of birth is 569 Hijri.

Name: His name is Qutubuddin, but some think his name is Bakhtiar, and Qutubuddin is a title given by Allah.

But the reason for his calling Bakhtiar is that his spiritual master Hazrat Khaja Moinuddin Chisti used to call him Bakhtiar, and for this reason he was well known by this name of Bakhtiar.

He was pledged at the hands of Hazrat Khaja Moinuddin Chisti, as he has pledged in the Sufi Chisti chain, so he was called Chisti.

Title: His spiritual master, Hazrat Khaja Moinuddin Chisti, was given the title of Qutub al-Aqtab.

His family name is Kaki. And for his calling as Kaki, there are some reasons in this matter. When Hazrat Qutubuddin Kaki began living in Delhi, he had disconnected resources of manifestation. He passed life along to family members in poor living conditions. Hazrat Khaja Qutub used to live

in conditions of engrossment. His wife used to arrange food and drink in the house. There was one grocer, and his name is Sharafuddin. And who used to live in his neighborhood. And Hazrat's Qutub's wife used to purchase on credit from the wife of the grocer and upon receiving the amount she will use it to give amount to her in this matter. And there was happening such dealings.

One day the wife of the grocer taunted her "If there is no credit from her side, how will her work be done?." And this saying was not liked by the wife of Qutub Sahib. She discontinued taking grocery goods from her. When this matter was known to Qutub Sahib, he advised her wife to stop taking credit. But in case of need, by telling Bismilla to take away bread from the window in this matter. And her wife began doing this. Once she told this matter to wife of grocer, then breads were stopped to come from an unseen source.

Dar Shikwa has written about his calling Kaki is called for this reason when Hazrat Qutub began residing. He then did not receive any victories amounts from anyone. Hazrat always used to live in engrossment, and his boys used to pass the life in poor condition. He used to take grocery items from the grocer's wife on credit in case of hunger. And who was living in his neighborhood. And in this way, he used to live his life there.

One day the wife of the grocer told her “ If she will not live in the neighborhood, then your condition will be very bad.” This saying was not liked by Qutub Sahib’s wife. His wife decided not to take credit, and one day this event was known to Qutub Sahib. He told his wife she did not take a loan from anybody. Upon need, put your hand in the window of the room and take away cooked bread as per need, and use it yourself and give it to others in this matter. After this, he used to take away bread as per his needs. And those breads are called Kaki.

The second reason for calling Kaki is that one day Amir Khusro asked Hazrat Nizamuddin Auliya why Khaja Qutb is called Kaki.? And Sultan of the learned persons said, “One day he was present at the Shamsi water reserve in Delhi along with his friends, and there was movement of cold wind there at that time, and at that time friends have told me, “It was good if there would be hot bread there. Upon hearing this Qutub, Sahib went inside the water, and from there he began giving hot bread to the friends. And so from that day on he became famous and well known as Kaki.

Start of his life: He was brought up in the shadow of the protection of his parents and his father and mother were both proud of him. They used to think blessing the house was due to the milk-feeding boy.

First shock of life: Still his age was one and a half years old, then his father left this mortal world.

Brought up: There was all the burden to brought up by Qutub Sahib on his mother, and she thought about his education and training as her holy duty, and his beginning part of the education was done by her mother.

Recitation of Bis Milla in the year 1177 A.D./573 Hijri

When Qutub Sahib was 4 years, 4 months, and 4 days old then his mother began worrying about his ceremony of recitation of Bis Milla. By chance in those days Hazrat Khaja Moinuddin was staying in Owesh. He came there by his tour and traveled to Owesh. There was fame for his holiness all over Owesh City. The mother of Qutub Sahib thought the stay of Hazrat Khaja Moinuddin Chisti in Owesh was a good for prediction for his son. She has decided to recite his son's Bis Milla ceremony by the holy saint of time Hazrat Khaja Moinuddin Chisti. And she has sent Qutub Sahib in the presence blessing of Khaja Sahib for the recitation of Bis Milla ceremony.

Gharib Nawaz wanted to write on the slate of Qutub Sahib, then he was heard an invisible call in which it was told "Oh Khaja now stop writing as Qazi Hameed Uddin Nagori is coming there. By this time, Qazi Hameed Uddin Nagori came there and he was asked what to write on the slate. And Qutub Sahib told him to write "Subhan lazi assara

biebadhi lilan min masjid haram.” Qazi Sahib was surprised to hear this and he has asked this verse in the 15th part of the Quran. When you have read the Quran.Qutub Sahib replied “My mother has memorized 15 parts of the Quran. Which I have memorized due to the education of Allah in the stomach of my mother.” Upon hearing Qazi Sahib write from "Subhan lazi assara biebadhi lilan min masjid haram" till the end of this verse. He has memorized the Quran to Qutub Sahib within four days.

Admission to the school: When Qutub Sahib was five years old then his mother wanted to admit him to the school. This is an occasion of happiness. On this occasion his mother arranged a party. And sent Qutub Sahib to the school of the locality with some sweets and some money and sent through by the servant. On the way one holy person met Qutub Sahib. And the holy person has asked the servant “Where are you taking this lucky by eternity?” And he told him he was taking him for admission at the school in the locality. The holy person told him and by pressing to take him to Aba Hafaz, as he is perfect. And the education of this boy has connection with him in this matter.

As per the advice of the holy person Qutub Sahib went in the presence of Aba Hafaz instead of the local school teacher. When he was reached there then he told Aba

Hafaz “To give proper education to this boy. And from him there are required many works to be done.”

Upon handing over the Qutub Sahib to Aba Hafaz that holy person left from there. Upon going of the holy person from there Aba Hafaz asked the servant “Whether you know who was this holy person?” And he told him “I do not know about him.” And Aba Hafaz told him “He was Khaja Khizer.”

Search of the reality: Hazrat Qutub Sahib in search of reality left his country. And he was reached in one city. He was staying in that city. There was one mosque out of the city. And there was one higher minaret in the court yard of the mosque.

Hazrat Qutub was known to pray by performing two rakats in the previous night and by climbing on the minaret and that person can meet Khaja Khizer. Qutub Sahib thought this was a good chance for him, and he performed two rakats of prayer and recited prayers on the minaret and got down from the minaret, and he began waiting for Khaja Khizer there. There was no one in the mosque. And he came out of the mosque. He has seen one holy person. That person asked Qutub Sahib what you are doing here in the desert.?

Hazrat Qutub told him about his penetrating prayer to meet Khaja Khizer there. Upon hearing this, the holy person has

asked, Do you want the world.? And Khaja Qutub told “No,” then the holy person told them they were in debit of any person. Hazrat told “No,” then that holy person, by pressing in this matter, has asked him why he wants to meet Khaja Khizer.? “Why are you searching him? He is also engage in wandering endeavors like your example.” So in this city, there is one holy person who is engaged in the worship of Allah. He has desired to meet him (Khaja Khizer) seven times, but his wish was not fulfilled in this matter.

There was conversation there, and at that time one more holy person came there from out of the mosque. And he stood near the first holy person, and he caught the hand of Hazrat Qutub, and he told the first holy person, “He did not want the world, or he is not in debt to any person. And he is only desire of meeting with you.”

When Qutub was hearing this, then he was very happy in this matter and he was able to learn that the first holy person is an invisible person, and another person is Khaja Khizer. And by this time he has seen that both of the holy persons were vanished from there.

Pledge in the year 1186/582 Hijri : Khaja Bakhtiar Kaki wanted to become a disciple, and at that time there was one Mahmood Asfahani who was the complete Darwesh person of his time. And Qutub Sahib has deep relations and devotion with him. And he wants to pledge at his hands.

But it will happen such thing, which is desired by Allah in this matter. And in those days, Khaja Moinuddin Chist reached Asfahan for a tour and travel. When Khaja Qutub was able to know, there was a desire for him to meet. And he went in the presence of his blessing. At that time, Khaja Ajmari was wearing Do Tai on, which he was given to Khaja Qutub. The meaning of giving of Do Tai is that Khaja Ajmari has accepted the pledge of Khaja Qutub. Khaja Qutub did not tolerate separation from Khaja Ajmari, so he began living in the company of Khaja Ajmari. And also began living with him during his tour and traveling.

Journey with spiritual mastar: Khaja Ajmari packed his traveling bag, and he has reached Makkah to visit Kaaba from Asfahan, and Qutub Shahib was with him. About this journey, Khaja Qutub said that “When this well-wisher who was with Khaja Moinuddin Chisti with his journey to Makkah. One day in our journey, after our morning prayer, we have reached one city. And where we have met one holy person there. And who was in condition in etekaf (retirement, seclusion (for devotion, in a place of worship, especially at Mecca), to seclude oneself in the masjid with the express intention (niyyah) of I'tikaf, for the remembrance of Allah during Ramazan). In one cave like dry wood by opening his eyes in the air, and he was standing and found in the condition of surprise. And we were with him for a period of one month. In that period, he

came in condition of consciousness, and then we stood and said salam to him. He replied, and he said, “Oh dears, there will be sadness for you from this condition. But due to your sadness, there will be salvation for you in retribution. Because people of holy persons say that one who serves darwesh persons will be well known. In short, he asked us to sit down. Then we have sat down there. Then he said, “I am the son of Shah Aslam Toi. And since 30 years, I am in a condition of surprise. I do not have news of day or night in this matter. For your sake, Allah brought me in condition of conscious. There will be difficulty for you to come here again. When you have put your step in the way of mysticism, then due to human desires, do not pay attention toward the world. And have retirement from mankind. And whatever you get to spend the same. And do not keep any amount from it as storing is not good. And except Allah, do not engage so that you do not become in an unwell condition. That person, upon giving his advice, went back in his condition of surprise.

Visit of Makkah in the year 1187/583 Hijri: Hazrat Qutub reached Makkah in 583 Hijri along with Khaja Moinuddin Chisti and was blessed with the visit of Kaaba.

Arrival in Baghdad in 1189/585 Hijri: From Madina along with Khaja Moinuddin Chsiti reached Baghdad and upon reaching there he stayed in Baghdad for some days.

Caliphate: The details of becoming a disciple and caliphate of Hazrat Qutub are as follows.

Hazrat Khaja Moinuddin Chisti has seen the prophet and the souls of the other holy persons in his dream continuously for a period of 40 days. He was seen by him he was saying as follows.

“Oh,Moinuddin, Qutub is a friend of Allah. And give him caliphate and wear him Qirqa (saintly dress).” One day Khaja Moinuddin said to night I have seen Allah in my dream and there was given order, “Oh Moinuddin, give Qirqa and caliphate of darwesh persons to Qutubuddin Bakhtiar Kaki because he is our friend as well as friend of Mohammed (peace upon him) and we have made him a holy person. And has entered his name in the names of our friends.” So Khaja Mounuddin Chisti was taken pledge from Qutub Sahib and given him the dress of the saintliness in the mosque of Abul Lais Samarqandi. On this occasion,Shaikh Shabuddin Suharwardi, Shaik Dawood Kirmani, and Shaikh Tajuddin Mohammed Asfahani were present there.

Genealogical record of mystical order
Qutubddin
Khaja Moinuddin Hasan Sanjari
Khaja UsmanUsman Haruni

Haji Sharif Zindani
 Qutubuddin Maud Chisti
 Khaja Nasiruddin Abu Yousuf Chisti
 Khaja Abu Mohammed Chisti
 Khaja Abu Ahmed Abdal Chisiti
 Khaja Abu Ishaq Chisti
 Khaja Shamshad Alwi Denuari
 Shaikh Aminuddin Habra Basri
 Saeeduddin Hadifatal Marshi
 Sultan Ibrahim bin Adham Balqi
 Abu Fazal bin Ayaz
 Khaja Abdul Wahed bin Zayed
 Khaja Hasan Basri
 Imam Aulia Syedna Hazrat Ali Karam Allah

Departure from Baghdad: At last Khaja Mounuddin left from Baghdad in the year 586 Hijiri, corresponding to 1190 and Hazrat Qutub Sahib was with his spiritual master. After leaving from Baghdad Khaja Moinddin was reahed to Chist along with Qutub Sahib and afterward he was reached to Herat along with Qutub Sahib. And from Herat, Khaja Sahib reached Sabzwar along with Qutub Sahib.

After staying for some days in Sabzwar, Khaja Sahib was reached in Lahore along with Qutub Sahib. And about this journey, Qutub Sahib said, “After leaving from Lahore in the year 587, Hijri reached Ajmare after covering a journey of two months.

Coming of Baba Farid Ganj Shaker in the presence of Qutub Sahib

After staying some days in Ajmare, Khaja Sahib left Ajmar and went to Ghazni. With him there were his devotees and disciples. There was a long time passed to visit his mother, so Qutub Sahib went to Awesh to see his mother there. When Khaja Moinddun came back to Ajmare, at that time Qutub Sahib was coming back to India. And he arrived in Multan in 1194/590 Hijri.

In those days, Multan was the center of learning and arts and at this place, well-known holy persons and scholars used to live there. The people used to come here from long-distance places for learning of the knowledge. Baba Farid Ganj Shaker was also there in search of the knowledge. And he was staying in the mosque of ‘Minhajuddin Tirmazi’ in Multan.

This is an event of one day that Baba Ganj Shaker was sitting in the direction of Qibla and he was reading one book. And that book’s name is ‘Nafe’. When Qutub Sahib was visiting Multan, then he went inside of that mosque, in which Baba Farid was reading the book. And when he was seen Qutub Sahib, he became restless. When his look fell on the face of Qutub Sahib, and due to the effect of one's passion, he stood. And he has saluted and paid respect to him. And Baba Sahib sat at one side in a respectful way.

Qutub Sahib Sahib performed two rakat prayers of (prayers with two genuflexions supereogatory prayers) in the mosque. Qutub Sahib asked him, "What are you reading?" And Baba replied respectfully, book 'Nafa'." Upon hearing this reply, Qutub Shahib told him by tongue of favor, "Do you know there will be benefit from this book?" And Baba Sahib told him in helpless condition, "There will be felicity for him by kissing his feet in this matter." and by saying this, he has stood in much passion and put his head on the feet of the Qutub Sahib.

The look of the chemical action of Qutub Sahib , which was already effected. So now it was difficult for Hazrat Baba Sahib to leave from the company of Qutub Sahib. Always he began living in his company. And there was much devotion of the Baba Sahib to the Qutub Sahib. Qutub Sahib, after living some days in Multan, left for Delhi. But Baba Sahib wants to go to Delhi along with Qutub Sahib. But Qutub Sahib insinuated for completion of his education. Baba Sahib was accompanied by Qutub Sahib up to his third destination, and from there he was come back to Multan. And from Multan, he went to Balqh and Bukhara. He was in restless condition to meet Qutub Sahib. And upon reaching Delhi, he met with Qutub Sahib.

Pledge of Baba Farid in the year 590 Hijri : Hazrat Baba Sahib was pledged at the hands of reality of Qutub Sahib

in the first meeting. Hazrat Nizmuddin has informed Baba Farid's age at 15 years at the time of the pledge.

Stay of Baba Sahib in Delhi: Baba Sahib stayed some days in Delhi. Upon receiving the order of his spiritual order, he went to Khandhar. And for obtaining knowledge of manifest, he has done much endeavors there. From there, upon obtaining knowledge of the manifest, he went to Iraq, Khurasan, and Mavar Al- Nahar, and by visiting Makkah and Madina and visiting holy persons, and by getting spiritual favors from them, he came back in the presence of the blessing of his spiritual master.

Hazrat Qutub Sahib was happy upon the arrival of Baba Farid Ganj Shaker in Delhi. Baba Sahib began living in one room near Ghazni Gate in Delhi. He was engaged in worship, endeavors, and mystical exercises as per the order of the spiritual master. And in those days, Baba Sahib has done hard mystical exercises and Baba Sahib did not used to present in service of Hazrat Qutub on a daily basis, but he used to visit him after a gap of two weeks. And will be blessed by the magnificent grace of his spiritual master.

Hazrat Baba Farid still uses to engage in mystical exercises and endeavors. And during this period, Hazrat Moinuddin Chisti came over to Delhi. And he stayed in the shrine building of Hazrat Qutub in Delhi. The stay of Khaja Gharib Nawaz in Delhi was a blessing to the people of Delhi. And now spring of spiritual favor, which was near

to them. And there was a raining of knowledge. And there was distribution of all kinds of wealth there. And everybody was desiring to fill the edge of the shirt of his desires. And there was the luck and fate of everybody, as well as according to his edge of the shirt in this matter.

For such time in the share of Qutub Sahib, there was such grace and wealth for which he can be proud, which will be less for him.

Hazrat Qutub Sahib has presented all his disciples in the presence of Khaja Moinuddin. Each and everybody who was blessed by favor of Khaja Moinuddin as per his eligibility and capacity in this matter.

When Khaja Mounuddin has distributed his wealth of knowledge as per his will and wish, then he himself asked with Qutub Sahib, “Is any disciple left for getting favor from his side?”

Qutub Shahib said, “Masood left as he is sitting in Chilla, also known as Chilla-nashini, is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions.

Chilla (retreat) : Upon hearing this, Khaja Gharib stood, and he told Qutub Sahib, “Come on, let us see him.”

Hazrat Gharib Nawaz and Qutub Sahib went there where Baba Farid was sitting in Chilla. And upon reaching there, he was opened to the door of the room where Baba Sahib

was sitting. He had become so weak that he could not stand to give respect to Hazrat Gharib Nawaz. And with tears in his eyes, he has put his head on the earth.

Upon seeing this condition, Hazrat Gharib Nawaz said, "Oh Qutub, till how long you will suffer him in the endeavors come on so that we can give him something."

Upon saying this Hazrat Gharib Nawaz caught his right hand and Qutub Sahib caught his left hand. And in this way both of the holy persons have stood him. Khaja Gharib Nawaz looked at the sky and prayed in the court of Allah for Baba Farid. Khaja Gharib said, "Oh, Allah, accept our Farid. And reach to the perfect status."

There was an invisible call: "We have accepted Farid, and he will be ahead of his time." Then he was advised Qutub Sahib and given advice to instruct him for Isam-e- Azam (Al-Ism al-A'zam (Arabic: الاسم لا عظمه) literally "the Greatest Name", also known as Ism Allah al-Akbar refers in Islam to the greatest name of Allah, which is coming in Chistia by chest by chest.

For this great name, Baba Farid was a holy person, and upon his revelation of knowledge, all curtains of veils were removed, and Khaja Gharib Nawaz was awarded Baba Farid robe of honour.

Baba Farid was given caliphate; Hazrat Gharib Nawaz was given him a turban, shawl, and other items of the caliphate.

Prediction about Baba Farid: On this occasion, Hazrat Gharib Nawaz has made a prediction, and he was addressed to Hazrat Qutub Sahib: "Oh Qutub, you have trapped one big falcon and brought under your control, and his destination will be Sidratul-Muntaha (Sidratul-Muntaha is an Islamic term that translates to "Lote Tree of the Farthest Boundary." It refers to a large lote tree that marks the limit of the seventh heaven, where the knowledge of the angels ends. The word "sidrah" literally means "lote tree" and "muntaha" means "the place of end".")

In the meeting there were found Sufi persons, great peers as well as learned persons, among them Qazi Nagori, Moulana Ali Kirmani, Syed Noor Uddin Ghazni, Moulana Mubarak, Shaikh Nizamuddin Abulmoid, Moulana Shamsuddin Turk, Khaja Mohammed Moia Doz, and other persons who were present there.

Journey of Oush and return back: Hazrat Qutub was in restless condition to meet his mother in Oush. He went to Oush in the year 602 Hijri to kiss the feet of his mother there.

From Oush, he went to Baghdad, where he met Shaikh Shabuddin Omer Suharwardi and Shaikh Ouhd Kirmani. And he also met there other great holy persons.

In Baghdad, he was able to know by Shaikh Jalaluddin Tabrazi that his spiritual master went to India from Khurasan, and now he is staying in Delhi.

Arrival in Multan in 1214/611 Hijri: When Qutub Sahib was able to know this information, so for the fondness of meeting his spiritual master, he went to India, and with him there was Shaikh Jalaluddin Tabrazi. He arrived in Multan along with Shaikh Jalaluddin Tabrazi. This was the rule period of Sultan Altamish, and Qabacha Baig was ruler of Multan. In Multan Hazrat Bahuddin Zikeraia Multani was doing work of guidance in the right way.

Request of Qabacha Baig 1214/611 Hijri: Hazrat Qutub was going to Delhi. And Mirza Qabacha Baig wants to stop him in Multan. And he, in helpless condition, requested Hazrat Qutub to stay in Multan.

Hazrat Qutub did not accept the request of the ruler of Multan Mirza Qabacha Baig. He said, “This position was written from the world of the invisible in favor of Shaikh Bahauddin Zikeraia Multani. As well as without permission of his spiritual master Khaja Moinuddin Chisti, he will not stay at any place in this matter.

Departure 1214/611 Hijri: Hazrat Qutub Sahib went to Delhi. And he was reached to Delhi from Multan. And from there, Shaikh Jalaluddin Tabrazi went back to Ghazni.

In Multan, people want to pledge at the hands of Hazrat Qutub Sahib; for this reason, he was prohibited to them in this matter as Multan was under the jurisdiction of Shaikh Bahauddin Zikeria Multani.

Hazrat, when left from Multan, some persons accompany him in his journey. Hazrat Qutub accepted their pledge out of the limit of Multan in the place of Hansi.

The dream of Qazi Hameed Uddin Nagori

Qazi Hameed Uddin Nagori was seen in a dream at that time that the shining sun arrived in Delhi, which enlightened the whole kingdom of Delhi. And which in his house and saying that he will reside in your house. And when there was knowledge of this dream, it was known that the sun is the perfect holy person who will come in Delhi. And he will reside in the house of Qazi Sahib.

Arrival in Delhi: Hazrat Qutub Sahib. Upon arriving in Delhi, he began living in the Kilo Kadi area. And his place of residence was at a long distance. And to people and even to the king, there will be a long time to travel there.

The king's request: King Shamsuddin has requested Khaja Qutub; if he will be in Maharvali area than Kilokadi, then he himself and for other people will be safe from trouble of long distance travel. And there will be no disturbance of the works of the kingdom. And there will be much comfort to the people in this matter.

Qutub Sahib, due to favor and kindness, has accepted the request of the king Altamash. And he came to Maharvali from Kilokadi; first he lived in the baker's house. And that baker has much devotion to Qutub Sahib.

Then afterward, Qazi Hameeduddin Nagori has taken him to his house. And some days he was living in his house. Then he began living near the mosque of Azuddin.

Second request: Shaikh Jamaluddin Bustami, who was working on a higher post of Sheikh (venerable) of Islam in Delhi, and upon his death, there was the desire of King Altamash that Qutub Sahib accept this post. When King of Delhi, Altamsh, has requested with Hazrat Qutub Sahib, he has refused to accept this post. At last, Sultan Altamash has appointed Shaikh Najam Uddin Suqra as Shaikh of Islam in Delhi.

His request: Hazrat Qutub has much fondness to kiss the feet of his spiritual master. And he has sent one request in the presence of his spiritual master in Ajmare. And in his request, he has mentioned his fondness to kiss his feet. and

request to give him permission to travel to Ajmare. Hazrat Khaja Moinuddin replied to him, “Even though there is farness in the manifest way, in the way of the spiritual system, you are near. So live there.”

Arrival of Khaja Moinuddin Chisti in Delhi 611 Hijri/1214

Hazrat Gharib Nawaz, who prohibited Hazrat Qutub Sahib to come to Ajmare. And he personally went to Delhi. He stayed in the shrine building of Hazrat Qutub Sahib. And was blessed with honor, and he stayed in Delhi for some days, and upon the distribution of wealth of knowledge in Delhi, Khaja Gharib Nawaz went back to Ajmare.

His arrival to Delhi second time in 621 Hijri/1224

This time Khaja Gharib Nawaz came to Delhi without informing Hazrat Qutub Sahib. And so, for this reason, he was much surprised in this matter.

This time he came to Delhi for the recognition of the farmer and to write off the land revenue of Mandan village for his son Fakheruddin.

When Qutub Sahib was aware of this, he went in the presence of King Altamash, and he was done settling the case of farmar in the farmer’s favor. He obtained an order of write-off of the land revenue of the village Mandan in favor of his son Khaja Fakheruddin.

Enmity: Shaikh Najam Uddin Suqra was a Shaikh of Islam in Delhi. And he has had good relations with Khaja Gharib Nawaz for a long time. He was met with him in Khursan. In Delhi, all people came to meet with Khaja Gharib Nawaz, but Najmuddin Sugra did not come to meet with him. Khaja Gharib Nawaz was surprised in this matter. So he went to meet him at his house.

At that time he was watching making of the soofa for him. He has not paid attention toward Khaja Gharib Nawaz. Due to the treatment of the ignorance, there was shock to Khaja Gharib Nawaz.

He was told to Najamuddin Sugra “Oh Najamuddin, what came difficulty upon you so in the pride of the post of the Shaikh of Islam you have left the humanity and old relations and contacts as well as old elegance suddenly left.

Upon hearing this, he regretted much in this matter and he has put his head upon the feet of the Khaja Sahib. And he was told him that he was sincere as before, he is now in the same position with him.

But Qubuddin spoiled my position very much in this matter. When he came here, becoming your disciple since that time. All mankind is following him. I have become a Shaikh of Islam in Delhi in name only.

Nobody is following me. In this matter, there is a complaint with Hazrat Khaja Moinuddin Chisti that “He has left his disciple here. All mankind of Dehli is living at his door. And nobody did not remember him like Green Leaf in this matter, and nobody followed me.”

Departure to Ajmare: Upon hearing this, Khaja Moinuddin smiled, and he told Najam Uddin Sugra, “You don't worry in this matter. The heavy weight upon your heart and to him he is taking with him to Ajmare.”

At the time of departure to Ajmare, Khaja Moinuddin told Hazrat Qutub “Baba Qutub, you also accompany with me to the Ajmare journey as some persons are angry with you.”

Khaja Moinuddin Chisti at the time of his departure to Ajmare took Hazrat Qutub with him, and Qutub was left Delhi in the company of his spiritual master.

And this news spread in the whole city of Delhi. So for this reason, all people followed him in his journey. As Qutub Sahib was so much popular in Delhi that nobody did not like his separation in this matter. When this news was reached to Sultan Altamash, then he went in the presence of Khaja Moinuddin Chisti, and he told him, “Sir, do not take Hazrat Qutub from Delhi to Ajmare and allow him to

live here. Hazrat Khaja Sahib did not like to hurt the hearts of the people. When he has seen that due to the departure of Hazrat Qutub, people of Delhi are sad, then he told Qutub Sahib, "Baba Qutub, you live here. For your going people of the city are in uneasiness. I do not want to hurt the hearts by the fire of separatism of a large number of the people and make them Kabab in this matter. I have left this city in your support."

As per the order of Khaja Moinuddin Chisti Hazrat Qutub Uddin, he came back and began living in Delhi.

Fondness of kissing his feet: After living some days in Delhi, Hazrat Qutub became restless to kissing the feet of his spiritual master. He has sent his request in his presence to visit him in Ajmare. And he has received a reply from his spiritual master in this matter in which he has mentioned that there was my intention to call you here, but during this time there was received your letter, and you should have to come here as soon as possible, and this our meeting will be our last meeting in the world."

In the presence of the spiritual master, Qutub Sahib, upon receiving this reply and went toward Ajmare. And upon reaching Ajmare, he was blessed with a meeting of his spiritual master. And he began living of blessed presence. The details of the last meeting are written by Khaja Qutub as follows.

“Upon saying this, Khaja Moinuddin Chisti began weeping. Khaja Sahib said, “Oh, Darwesh, the reason for which I was sent to this land is that there will be found his grave at this place and in a few days we will travel.”

Handing over of relics: In this meeting, Hazrat Khaja Moinuddin Chisti began issuing orders, which Hazrat Qutub began writing as follows.

Shaikh Ali Sanjri was present there. He was given an order to him to write the orders. There should be given to our Qutub Shaikh Bakhtiar Kaki that he should go to Delhi. We have given him caliphate. And we suggest he stay in Delhi. And when the order was written, it was given to this well wisher. I have paid the respect. There was an order to come near me. And I went near to him. He has put a turban and cap on my head by his holy hands. There was given staff and saintly dress of Khaja Haruni to me. Also given the Quran and prayer carpet. He said this holy entrusted things of the holy prophet of Allah. And which was reached to us through shaikhs of the Chistia chain. I am giving you. It is a must for you that, as we have kept all these things, you must also take care in this matter. So that there should be no regret to me on the day of the judgment in this matter. Hazrat Qutub mentioned that after this well wisher again paid respect and performed two rakat prayers of thanks.

He said to go and I have given you status of respect and saintliness.

Advice of spiritual master : The spiritual master of Qutub Sahib, Khaja Gharib Nawaz advised him and in which there are four things are very good among them. And upon acting them then there will be good and blessing. The four things are as follows.

1. There should be such darweshi from which there should be shown richness.
2. To fill stomach of hungry persons.
3. To be pretend happiness in case of sadness.
4. If any person have behavior of enmity then in its reply, show his friendship.

Pray of the spiritual master: This is the event of the last meeting. Khaja Gharib Nawaz told Qutub Sahib to come, and Qutub Sahib went forward and kissed his feet. And Khaja sahib, upon recitation of Fataha of blessing and he told, “Don't become sad and become a brave person”

Retrun from Ajmare: Qutub Sahib by saying good bye to his spiritual master and come back to Delhi. And he lived in Delhi. And spent his remaining life in Delhi.

Great shock: 20 days upon departure of Qutub Sahib from Ajmare Khaja Gharib, Nawaz left this mortal world.

His dream: When he received news of the death of Khawaja Gharib Nawaz, he slept on the prayer mat after prayer in sadness and grief. He was seen his spiritual master in his dream. And he kissed the feet of his spiritual

and asked him details. And he said, “Allah has given him blessed with special grace. Near the place of the angels and residents of the sky there was allotted his place and I am at this place.”

Wives and sons: His first marriage was done in his native place Awash. His mother was done marrying him with one woman, and after three days, Khaja Qutub divorced her. And due to this marriage, there was disturbance of his daily recitals. And he did not like this matter.

There was daily recitation of the blessing on the prophet of Khaja Qutub Sahib that before his sleep he used to recite blessing upon the holy prophet 3,000 times. And after marriage, he could not recite blessings for three days.

On the third day, his one disciple, Rais Ahmed, who has seen in a dream that there is a grand palace and there are many of the people, and one person whose face is visible light, is coming and going inside the palace by taking messages of the persons inside and coming back from the replies from inside.

Rais Ahmed, upon hearing this, went to Abdulla bin Masood. And requested him to pass his message to the prophet that he is fondness to look the sight of him. Abdulla Masood took the message and went in to the palace. And brought the message from inside that still that person is not having eligibility and suitability of his look in this matter.

Convery my salam to Qutubuddin Oushi. And tell from his side that there will be sent by him his gift every night to me, but what is the reason in this matter why he has not sent it to him since three nights?"

When Rais Ahmed was woken up, he was eager to pass the message of the prophet. He went in the presence of Khaja Qutubuddin and explained to him his dream. When he heard the message of the prophet, then he stood, and he asked Rais Ahmad what he had told.? Rais Ahmed told him, "The gift that you used to send to me, why are you not sending it since three nights?"

Hazrat Qutub Sahib understands well what the meaning of gift is in this matter. Due to his marriage, the sending of the blessing recital was stopped for 3 nights in this matter.

Khaja Sahib, with which he has married the woman called her, was given her mahar (In Islam, mahr is a mandatory payment or gift that the groom makes to the bride as part of the marriage contract. It's a sign of respect for the bride and recognition of her independence. The bride receives the mahr as a right, and can spend it as she wishes) amount, and was given divorce to that woman. Then he was engaged in his recital, and after that, he did not marry again for a long period of time.

Second marriage: He was married a second time upon his residing in Delhi. And this marriage he was done in the last

part of his life. There were born two boys to him. 1. Ahmed 2. Shaikh Mohammed. And he died when he was seven years old. Upon his death, when there was a weeping sound from his wife, he asked Shaikh Baderuddin why there was a weeping sound coming from our house.? And he told him that his son Shaikh Mohammed left this world. And his mother is weeping.”

Upon hearing this Qutub, Sahib said that he “Regrets that there was no news to him. If he would know in this matter, then he will ask the life of Shaikh Mohammed from Allah.”

Upon consoling his wife, he was engaged in the revelation again in this matter. His race continued with his elder son Khaja Ahmed, and he was well known as Ahmed Tamachi. And he was a great holy person.

Burial place: Before death, on the occasion of Eid, while returning from there, he went to one uninhabited and deserted place, and this is the place where his tomb is situated in Delhi. At that place he was engaged in thinking for some time, so the companions who were with him have asked him, “Hazar, what are you thinking in this matter.? And he said, “From this land I can smell the hearts of the people. Present owner of the land.” The landowner came there, and he purchased the land from his special personal purse. He considered this land for his grave and pure tomb in this matter.

Excellance of burial place: The land where there is a grave of Khutub Sahib is found has special excellence in this matter. Once the throne of Prophet Sulaiman was reached there by flying, where there is the grave of Khutub Sahib. He was surprised to see that there is light from earth to the sky. And angels were brining trays of lights from the sky and putting on the earth.Hazrat Sulaiman has asked for this beautiful place and of house that belong to whomever the holy person's residence or burial place is?. The angels told him, "This place of residence and burial belongs to Allah's beloved person of Allah, Hazrat Khaja Qutubuddin, among the nation of the last prophet of Allah, Mohammed, peace be upon him and he will be taking his final resting place in this matter.

Last days: One day there was a meeting of ecstasy in the shrine building of Shaikh Ali Sanjari. The holy persons of condition and perfect were present in the meeting place.Hazrat Qutub was also present in the meeting place. The choristers were singing the following couplet.

Where can you see the love of your sight?
Where did you get rid of the package?

There was prevailed rapture upon Qutub Sahib. And the choristers were repeated singing this couplet for some time. And after that, the choristers began singing the ode of

Ahmed Jam. when Slahuddin and his sons Karim Uddin and Nasir Uddin began when recited following couplet.

Kill the surrender dagger.
Any time is absent from another life.

So for this reason, it prevailed upon Hazrat Khutub Sahib as such rapture that he became unconscious. Qazi Hameed Uddin Nagori and Shaikh Baderuddin Ghazni, who have asked poets to repeat in such condition the couplets at that place. So then there will be prevailed ondition of rapture upon Qutub Sahib in this matter. For a period of four days, such conditions prevailed upon him. Hazrat used to become unconscious, and he will become normal at the time of prayer, and he will perform the prayer, and then there will be a prevail condition of rapure upon him.

On the third day constanly began coming from his mouth the recitation by the name personality of Allah in this matter. And constantly began falling of the drops of blood on the earth, and from that blood there will be formed painting of Allah. And from that lovely decoration there will be heard sound of Allah. And on the next day, there will be a constant heard sound of ‘Subhan Allah’ from his mouth. And drop blood, which will be formed on the earh of decoration of ‘Subhan Allah’.

The singing of the choristers were continued when they sang the first couplet, then Khaja Sahib's soul would disappear from his body. And when they sing the other couplet, then his soul will come back in his body when Hazrat wants to cry of pain or wants to make a slogan. Then Qazi Hameeduddin Nagore will close his mouth. And used to say to him "Whether you want to burn the whole world in this matter." His mouth was closed in this matter, but his body was burned down. Upon seeing his pulse beating, Hakeem Shamsuddin said, "This is a case of illness of love. The fire of love, which burned down the heart and liver of him completely. And now there is no way to cure him."

Upon him on the 10th Rabbil awwal, there was prevailed such condition. And for four days and nights there was such contempt upon him. In the fifth night when the repeatation of first couplet, then at that time Hazrat Qutub Sahib on 14th Rabbil Awwal in the year 632 Hijri, corresponding to 27 November in the year 1225 A.D. left this mortal world.

Due to the sadness of the death of Qutub Sahib, there was prevailed sadness and grief in the general public in Delhi, so it caused uproar in the city. Sultan Altamash, Fakirs of Delhi, shaikhs and Sufi persons, public and general persons. In short, all of them joined in his funeral prayer.

Final advice of Hazrat Qutub Sahib: When the funeral was ready, then Moulana Abu Saeed told about the final advice of Qutub Sahib in this matter. He said, "Our Khaja Sahib

told me to lead his funeral by such person, who did not have done anything illegal act anytime. And from his Sunah prayer of Asar did not lapse as well as first takbir (It is a common Arabic expression, used in various contexts by Muslims and Arabs around the world: in formal Salah (prayer), in the Adhan (Islamic call to prayer).

Funeral prayer: When people were able to know the final advice, they were surprised in this matter. Who is that lucky person?. And who will lead Khaja Sahib's funeral prayer.? There was silence prevailed for some time. And at last King Altamash came forward, and he said, "I do not like this is known to anybody, but there is required a final wish of the Hazrat Quutb Sahib.

Sultan Altamash has led the funeral prayer.

Procession of the funeral: There were a large number of people in the procession of the funeral. And after the performance of the funeral prayer, Sultan Altamash has lifted with the support of the funeral on his shoulder at one side, and the other three sides supports of the funeral were lifted by the people of the Delhi on their shoulders. He was buried at the place where he had selected the land for his final resting place during his life.

His tomb of light is situated in the Meharwali area near New Delhi and is visited by special and general persons.

Every year his annual Urs (death anniveray) is celebrated on the 13th of Rabbil Awwal month in Maharwali with much pop and show. On such a date, there will be celebration of his Urs on his chilla Gah (Chilla Gah is a meditation site) in Ajmare.

Khaja Farid Ganj Shaker among some of his caliphs is proud and gratified to become as his successor and first caliph of Khaja Qutubuddin. The names of some other disciples are as follows.

1. Shaikh Baderuddin Ghaznavi
2. Shaikh Burhanuddin Balkhi.
3. Shaikh Zia Rumi
4. Moulana Fakheruddin Halwai.
5. Moulana Burhanuddin Halwai
6. Shaikh Mohammed Samaji.
7. Shaikh Ahmed Baini
8. Shaikh Hussain
9. Shaikh Feroz;
10. Shaikh Baderuddin Moitab
11. Shah Khizer Qalandar
12. Shaikh Najmuddin Qalandar
13. Shaikh Saaduddin;
14. Shaikh Mahmood Bihari;
15. Moulana Jabari
16. Sultan Nasiruddin Ghazi
17. Baba Bahri Bahar Darya.

Baba Farid found relics of his spiritual master: By living in the company of his spiritual master, Baba Farid found spiritual favors and blessings.

This is the event of one day that Baba Farid, who was in the presence of his spiritual master, Hazrat Qutubuddin suddenly he stood and asked his permission to leave for Hansi. Hazrat Qutub has much love and affection for Baba

Farid. There came tears in his eyes, and he said, "Oh Farid, but you go." Hazrat Baba Farid told him, "He will do as per his order." Hazrat Qutub told him: "Go what I can do in this matter. There is willinigness of nature in this matter that you will not find at the time of my death. I was also not present at the time of the death of Khaja Moinuddin."

Hazrat Qutub told as such, and then he lowered his head in strange thinking in this matter. Then he raised his head and told the audience, "Come on, we all together pray for this darwesh's progress of grace of both worlds and firmness and recite verse Fataha and verse Akhlas. All were recited verses Fataha and Akhlas. Hazrat Qutub Sahib also recited verse Fataha and verse Akhlas and prayed for the well-being of Baba Farid. And he said, "May Allah add you among great shaikhs and reach you in the category of the persons of continent." Then he has given his special prayer mat and staff to him.

And told him, "I will give you a prayer carpet, saintly dress, turban, and sandals that were reached to me by the hands of holy saints of Chist, which I will give to Qazi Hameed Uddin Nagori, and when you will come to my grave from Hansi on the fith day of my death, and who will hand over these things to you there and wear your saintly dress. Think of my place as your place in this matter. You will sit at this place with fondness and comfort."

And give guidance in the right way and from your favor, give benefit to general and special persons.

When Hazrat Qutub Sahib finished his conversation, there was a loud and crying in the meeting place. And people of the meeting began weeping. All were prayed for the well-being of Baba Farid Ganj Shaker.

Advice: In the meeting place in which Hazrat Qutub died, and in that meeting he was given his final advice to Qazi Hameed Uddin Nagori and Hazrat Baderuddin Ghaznavi to hand over relics of holy saints of Chist that are given by him to Baba Farid when he will come on my grave upon my death. And pass entrusted things to Baba Faird with much respect. And wear his saintly dress to him.

Hazrat Qutub has shown relics special saintly dress, staff, wooden sandals, double needles in the meeting to Qazi Hameeduddin Nagori and Baderuddin Ghaznavi.

Dream: In the night when Hazrat Qutub left this mortal world, and in that night, Baba Faird has seen a dream that Hazrat Qutub is calling him.

This dream was an engouh sign for him, and he was able to understand that Qutub Sahib left the mortal world. He was in great difficulty and in worry condition and in surprise, Hazrat Nizmuddin left from Hansi to Delhi. And there was running a river of tears from his eyes. On the other side, Qazi Hameed Uddin Nagori has sent messenger on the morning to bring Hazrat Nizmuddin to Delhi from Hansi,

and who has given a letter to him in which there was news of the death of Hazrat Qutub.

Hazrat Baba Faird was reached to Delhi on the fourth day. And on the fifth day he has visited the tomb of light of Qutub Sahib.

Hazrat Qazi Hameed Uddin Nagori, and Hazrat Baderuddin Ghaznavi, as per the order of Hazrat Qutub, have surrendered all relics to Baba Farid.

Hazrat Baba Farid has worn the saianlty dress of his spiritual master. And prayed two rakat on that prayer mat. And he has stayed in the house of Shaik Qutub. Upon living some days in Delhi, Baba Farid returned back to Hansi. He said, "The grace which Allah has given him and which will be with me whether I live in the city or the jungle."

Pure biography: Hazrat Qutub Uddin Bakhtiar Kaki. He is deputy of the prophet of Allah in India. He is the successor and first caliph of Hazrat Khaja Moinuddin Chisti and Qutub (Qutb, Qutub, Kutb, Kutub or Kotb (Arabic: قطب) means 'axis', 'pivot' or 'pole'. Qutb can refer to celestial movements and be used as an astronomical term or a spiritual symbol. In Sufism, a Qutb is the perfect human being, *al-Insān al-Kāmil* ('The Universal Man'), who leads the saintly hierarchy. The Qutb is the Sufi spiritual leader who has a divine connection with God and passes

knowledge on which makes him central to, or the axis of, Sufism, but he is unknown to the world. There are five Qutbs per era, and they are infallible and trusted spiritual leaders. They are only revealed to a select group of mystics because there is a "human need for direct knowledge of God".) of shaikhs. Hazrat Shaikh Abdul Haq Muhadit Dehlavi was written about him as follows.

"He is among the great holy persons of Allah. As well as glorious Sufi personalities." There is no doubt and suspicion about his greatness and eliteness. As well as there is no difference in this matter."

"All shaikhs of his time who were his devotees and who were among his circle of devotion. And all were people of dignity and holders of great status and ranks. His prayers will be accepted by Allah. Whatever he will say by him, which will happen like that in this matter. The person who will live in his company will then become a personality of saintliness. When he will look at any person, then that person can observe things from empyrean to neither region.

Worship: He will find much fondness in the worship. He was a Quran-conner, and Hazrat Qutub used to finish one Quran on a daily basis. He used to engage in the worship by hiding from the people. He will always be punctual and alert for the five daily congratual prayers. And in addition to this, Hazrat Qutub used to perform 300 Nafil (What are Nafl Prayers? Nafl prayers or not obligatory prayers, as the

nafl means extra, which is not obligatory but voluntary or optional. If you pray the nafl Namaz, you will get extra reward from Allah, but if you don't pray, that doesn't mean you are sinful because it's optional.) rakats of prayers daily. At the time of sleeping, Hazrat used to recite a 3,000-time blessing on the prophet.

Loneliness: Hazrat Qutub used to like loneliness and isolation. His has the habit of less eating, less sleeping, and less talking, and he was connected with the creator and kept away from mankind.

Hazrat Gesu Daraz has written about him that "He used to find always silence, and Hazrat used to pass much of his time weeping and wailing. And he used to live alone in the room by closing the door. And live away from the people.

Shaikh Noor Baksh has written about him that "Hazrat Qutubuddin Bakhtiar Kaki was among mystic initiates, and aseetics and Mujahid. (Original meaning: In Arabic, the word "mujahideen" means "strivers" seeking godly rule or right conduct. Jihads originally included "right conduct," such as giving money to the poor.

And used to live in loneliness and alone life. He used to eat less, sleep less, and talk less. He was used to engrossed in the worship in the hidden way. He will try to hide his condition and his works."

Night awakening: In the beginning of life, he used to sleep in the night for some time and take some rest for some time, but in the last period of life, he has left night sleep and rest. Hazrat used to keep awakening in the night and engaged in recitation of the holy Quran and remembrance of the Zikr Jali (Zikr recited aloud) and Zikr Khafi (Zikr Khafi, that which is performed either with a low voice or mentally.).

Poverty and hunger: Qutub Shahib was proud of his poverty and hunger. His life will be passed by severity and tightness. There will always be no food for his family members, and his people who are attached to him will usually be facing hunger. But they will not disclose that there will be hunger in the house. In the conditions of poverty and hunger, they will not leave the edge of the shirts of patience and thankfulness. In the beginning of his life, there was not a piece of cloth spread in his house for serving dishes in, plates, and cups.

Refuse to accept presents: Hazrat did not accept presents, and there is an event of one day that King Altamesh has sent in his presence some rupees and gold coins. And he has requested him to accept his present, but Hazrat did not accept.

Following of the great spiritual masters: Qutub Sahib used to think following of the great spiritual masters as proud and slavation for him. And in this matter he used to engage in severe endeavors. This is an event of time that

the minister of King Altamesh came in his presence and gave him an order of allotment papers for six villages and one tray full of gold coins, and the minister told him that there is a desire of King King Altamesh that you accept it. It. This is for your servants and sincere persons. And at that time, Baba Farid was also present there.

Hazrat Qutub smiled and said, “My spiritual masters did not accept such things. And I also did not accept. Today if I will not follow them and accept villages and gold coins, then how will I face my spiritual masters at the day of judgement? And how I will be entered in the category of them.”

Engagement: Hazrat Qutub used to be engaged day and night in engagement. At the time of prayer will open his eyes and he will have taken a bath with fresh abulution and performed the prayer. The condition of his engrossment was such that when any person came to visit him, he would used to wait in this matter. And upon informing him, he will come back in normal condition. The condition of his intoxication and ecstasy was such that one time he was in such a condition of surprise for seven days and nights. And he will become normal after prayer.

Trust in Allah: Hazrat used to be kept away from mankind. Baba Faird has said that “Hazrat Qutub’s trust in Allah was real trust.” He lived in the turst of Allah for a period of 20 years. And he did not keep relations with

anybody. The system of expenses of the kitchen was run as such that when there will be a requirement, a servant will come in his presence, and Hazrat will give him a sign to take money as per his requirement. When there will be a requirement of Sufi persons, then he will take money under his prayer mat and give it to the servants. And for daily expenses, all this money will be spent. No needy or traveler did not go empty handed from his door.

Keeping hidden his condition: Hazrat Qutub Sahib did not used to know his condition from other persons. Asetic, mystical exercise, worship, and endeavors, which he used to hide. And used to advise this to his disciples. One time Baba Faird asked his permission for Chilla Kashi. Chilla (Persian: چله, Arabic: أربعين, both literally "forty"), also known as Chilla-nashini, is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian ritual, traditions. In this ritual, a mendicant or ascetic attempts to remain seated in a circle practicing meditation techniques without food for 40 days and nights in imitation of the Arba'een, and he was not given his permission and told him, “There is no need for it. Because by such matters there will be name and fame. And for fakirs, name and fame are problems for them and among our peers, they peers, they did not have done such things.”

Fondness of the Sama meetings: Qutub Sahib has much interest and fondness. And from Sama his nature will not be satisfied. And in Sama there will be a prevailing condition of ecstasy, then he will stand and begin dancing in the courtyard. But at that time of prayer he will come back in normal condition and he will perform prayer, and then there will prevail the same condition upon him.

This is an event of one day that there was progress of the Sama meeting and Hazrat Qutub Sahib was present in the meeting. When choristers were singing the one couplet in the Persian language.

And upon hearing this couplet there was a prevailed condition of rapture. And he was unconscious for a period of seven days and at the time of prayer he will become in a normal condition and used to perform the prayer.

His fondness of knowledge: Hazrat Qutubuddin Bakhtiar Kaki was also a great author of his time as well as a poet.

Dalail Arifeen: And in this book he has recorded Malfuzat (The *Malfuzat* records the teachings of mystic or Sufi saints and of the pirs and the sheikhs.) of his spiritual master.

Zubadal Haqaiq: This book is not published.

Risala: He has compiled this book named as Risala.

Mathnavi: There is one Mathnavi (a kind of poem written in rhyming couplets, or more specifically a poem based on independent, internally rhyming lines.) book connection with him.

Diwan (poetry) A Diwan (Persian: دیوان, divân, Arabic: ديوان, dīwān) is a collection of poems by one author, usually excluding his or her long poems (mathnawī).

There is one Diwan in Persian that is published. And in this book it is mentioned as Qutub al-Deen or Qutub Deen. And in his poetry he has mentioned the truth, MONOTHEISM, (*TOWHID*) and knowledge, reality and Ma'rifa is a central tenet of Sufism that embodies the notions of "gnosis" or "experiential knowledge. It is considered the ultimate pinnacle of the spiritual path.

His teachings: In the teachings of Hazrat Qutub, there is a solution to the problems of the present time. His Malfuzat of blessings was collected by his first caliph and disciple, Hazrat Nizmuddin Auliya, who complied in the book 'Fawad Salikin' from the meetings of his spiritual master. And from following there will be known Hazrat's teachings, importance, and benefits in this matter.

The duty of the spiritual master: The spiritual master has such power and checking authority with him that when a disciple will present in his presence for becoming his disciple, then by his first look to take out the filth of the

world from his chest for all reasons and clear it, there will be no ill-will and clour of the likeness of the world. And blessed him by his pledge. And bring toward Allah. If there will be no power in the spiritual master, then understand that both the spiritual master and disciples are both in the deserts of ignorance in this matter.

Custodian of the shrine building: Hazrat Qutub Sahib has mentioned a meeting of Hazrat Shibli with his meeting of custodian of the shrine building and his specificity in the following words in this matter.

“Oh, Shibli, the person who sits on the seat of custodian, then he should have power with him to hold the hand of the other person, then he should have power with him, and the person of power should make him custodian of the shirne building in this matter to the person who holds his hand.”

Perfection of the person: Hazrat Qutub Sahib has written, “The persons of mysticism who have written that the perfection of the person will depend on four things. By less sleeping, less talking, less eating, and to have less company with mankind. So he never gets gem of the Darweshi. The group of Darwesh persons is such a group that who made sleeping illegal for them. And company of mankind is worse than snake.

Filth of the world: Hazrat Qutub told Baba Faird, "Oh, Darwesh Prophet Jesus, who was perfect in Tajrid and

Tafrid are both Islamic concepts that relate to isolation and seclusion. When he was taken to the sky, then there was a call that he should be kept alone. As filth of the world is still with him. Prophet Jesus was surprised in this matter and he has seen saintly dress of the world. And he has found in his saintly dress one needle and wodden bowl. He has asked Allah "What he will do with these things." And there was revelation to throw them. Then he was removed these things, and he was brought to pass to the sky. Upon saying this event, he said "Oh, darwesh, when there will be such low and small things, when there will arise objection to such a great prophet of Allah, so there is regret to such a holy person who is effected full in the world."

Taslim and Reda (the fact of being pleased or contented; contentment). Hazrat Qutb said, "When upon the throat of Hazrat prophet Yahiah has put a knife and began cutting his neck, then he wants to cry with pain and request in this matter. And at the time angel Gabriel came there, he said, "He says if you cry or complain, then your name will be removed from Jarida (Periodical) of the prophets. Hazrat Yahiah upon hearing this order of Allah, and he did not do anything, and with patience, he was given his life.

Event of Hazrat Zakeria: Hazrat Qutub then he has told event of Hazrat Zakeria that "When there was saw put on holy head and then it began cutting him and he also want to cry due to pain. Then at the time angel Gabriel came

there, he said, “Allah says if you cry or make complain, then your name will be removed from Jaridi (Periodcal) of the prophets. Upon hearing this order of Allah, he did not do anything, and with patience, he was given his life. And his body was cut into two pieces.

The method of Rabia Basri: Hazrat has said that “There was a method with Rabia Basri that upon the day when there will be a prevailed problem upon her, then she will become happy in this matter and she used to say that friend has kept him remembering her in this matter. On the day when there will be no prevail probem, then she says in this matter and will be much sad and says what the reason is that the friend did not remind her.”

The devotion of the disciples: The discussion about devotion of the disciples was started, and Qutub Sahib said, “In Baghdad, one Darwesh was arrested for some crime and was presented before Qazi (the judge), who investigated the matter and was given the order to kill him. The prosecutor took him and, as per order, put him standing in the direction of Qibla (the direction of Mecca, to which Muslims turn in prayer, indicated in mosques by a niche (mihrab) in the wall.) as per rules and wanted to kill him. Darwesh turned his face from Qibla toward the grave of his spiritual master. And the executor told him to turn his face toward Qibla at the time of death. Darwesh told him, “You

do your work, and I must turn my face toward my Qibla. Both were confused, and then there came an order from the caliph of Baghdad that "We have pardoned the mistake of the Darwesh, and it is compulsory for him to be released." Upon discussing this event, Khaja Sahib said, "To see that due to his good of devotion, Darwesh did not be killed in this matter."

Takbir: One day there was discussion about Tabkir (The Takbir is the name of the Arabic phrase Allāhu 'akbar, which means "God is greater than everything". It is a key part of the Islamic faith and is used in many ways, including) and why Darwesh used to say Takbir in lanes and localities. Hazrat Qutub said that "It is not written that to say Takbir in each and every lane and locality. And this is not a pious method. But in the Hadith (sayings of prophet), it is mentioned that by saying Takbir for thanks, there will be an increase in grace. And afterward he said, "The meaning of Kakbir is Hamad (praise of God), and for thanks of grace we have to do Hamad."

Special persons of Allah: He said there are special persons of Allah, and when they will be at their place, then order will be given by Allah to Kaaba to go to their places so that they can circulate there."

Response of the food: This is an event of one day that food was brought before Khaja Sahib there and still meeting was not finished at all. He started eating food there. By this time, Shaikh Nizmuddin Abu Moid had come there and said to salam. But Hazrat did not pay attention in this matter and did not reply to his salam. When Hazrat has finished eating food, at that time Shaikh Nizmuddin Abu Mohammad complained to him in this matter and Hazrat Qutubuddin has replied that “I was engaged in obedience and so how could I reply to you? As Darwesh used to eat for the power of worship, and when there is such intention, then he is in worship. And at the time there will be no reply. So it is compulsory that when somebody is eating food, he should not be said salam to him, and upon finishing eating, salam should be said to him.”

Higher grade sayings: Some of the sayings of Hazarat Qutub are presented as follows.

Arif (mystic person) is such a person on whose hearts there will prevail strange thoughts at each and every second and minute. And he should be engrossed in the world of rapture. If in his chest there will be enter time and space and the world and whatever it contains, then he should not know about its entry.

Arif is such a person upon him there will be prevail on each and every time many thousand of secrets, then he will be live in such engrossment that if there will be entrants and

go out 18000 worlds enter in his chest, then he does not know in this matter.

Mystic way: On the mystic way, Darweshi is another thing. And keeping things is different. On the mystic way, there is required great courage so that there will be firmness of the secrets and they will not be known. As secret is eminent of the friend.

Sultan of the Mystic Way is such a person : Who is drowning in the river of love of the friend from head to toe. And there is no time upon him then there will be no rain of love of the world be fall upon his head.

Salik (deovtee): For Salik, there is no greater veil for him than the world.

Love: One who claims the love and complains at the time of difficulty, then he is not true in his love. But he is false and untrue.

Kamil (perfect): That person is perfect who does not leak the secret of the friend.

Kamil Akmal (perefct): Who were such persons, and from them there were no leaks of the secret of the friend at any condition, and they were able to know other secrets.

*Darwesh is such a person who, upon travel, will pass many thousand countries by walking by his feet and he will keep his feet put forward.

*In Darwesh's one phrase there will be fire and in another there will be water.

*When Darwesh will be perfect, then whatever he gives his order will happen.

*Darwesh will not get a place of nearness until and unless he will not be keep away from unknown from known things and follow isolation and keep away from filth of the world.

*The Darwesh who wears good dress to show the world is not darwesh. But this is robbery on the way of mysticism.

*The darwesh who eats full of stomach for sinsual desire, and he is not a darwesh.

*The Darwesh live un-married so for this there will be progress of his status.

*The darwesh's hunger is an option for himself.

*Allah has kept all his kingdom under the authority of Darwesh.

*It is a must for Darwesh that he should live in the condition of un-married state and pass every day from country and make progress in this matter.

*Darweshi in not comfort, but it is living in the condition of troubles of the world.

*In Darweshi, the most difficult work is to live in the condition of fasting during the night so that he can get a rise in the status, and there is no such other grace that is superior to Darweshi.

* There is required such power in the Peer of the Darwesh that he should clear the darkness of the heart of the disciple with his power of the innermost and reach him toward Allah.

*The disciple should live in the same condition of presence and in absence of the spiritual master. When a spiritual master leaves the world, then there should be more respect for his spiritual master.

*If he would not get the presence of his spiritual master and there is a mistake in repentance, then put his dress before him and pledge in this matter.

Sama (ecstasy meeting): There is no such comfort in the Sama meeting that is not found in other things, and that is such a condition, which is not found without a Sama meeting.

*Prophets are innocent, and the holy persons are secured. And in the condition of rapture, there will not be done by them any work that is against Islamic law (Shariah).

***Good deeds:** One who has reached a place of reality due to good deeds.

***Fear of Allah:** The flog of fear of Allah is for the warning of the person and when it will enter the heart, then it will shattered the heart into pieces.

***Manners of Meeting:** When a person enters a meeting place, he should sit at the place that is found empty there.

***Revelation and miracles:** In reality, that person is a courageous one who will not show his personality in status of the revelation and miracles so that he can get position in the mysticism.

***By disclosing the status of revelation and miracles,** one will be deprived of the other remaining position in this matter.

*** The matter which will not be known by wisdom and there is no reach of wisdom into it that is called miracle.**

Elixir: The saying of holy persons is having effects of elixir.

Daily recitals and wazifa (A wazifa is a regular litany of Quranic verses, hadiths, and Duas practiced by followers of Sufism. The word wazifa comes from Arabic and its plural form is wazaif.): in the following are mentioned

some recitals and wazaif that are shown by Hazrat Qutub Sahib.

To fulfill desire and wishes: To fulfill desire and wishes, we should have read verse Baqra.

Hazrat Baba Farid has said that there was some desire of Hazrat Qutub Sahib with Allah. He began reading verse Baqra. Still, it was not over one day. And he did not complete his prayer, and by this time his desires and wishes were completed in this matter.

For memorization of the holy Quran, reading the verse Yousuf is good.

The reward of the Haj pilgrimage: One who performs 2 rakats of prayer in the beginning of the month Zil Haj as follows.

That in first rakat after verse Fataha read from verse Enam from “Alhamad lilah lazi khalq samwat from here to ma taksibun.” And in the second rakat after verse Fataha, and after it, recite verse “Qul ya kafirun one time. Allah will add the reward of one Haj pilgrimage to his account of deeds.”

To keep in safety from clamity: Hazrat Qutub has said, “One who leaves his house by recitation of Ayat al-Kursi, and for it, the prophet of Allah has said the house will be safe and secure in this matter.

Increase in sustenance: He has said one who will face a tight condition is his sustenance then he should usually recite : “Ya daim eiz wa mulak wa baqa ya zuljal waljud walfasal ata ya wadud wa zularash al-majid ya falu lima yurid.”

Revelation and miracles: There were many of the miracles by Hazrat Qutub and in a brief way we are mentioning some of them.

He has much fondness of Sama hearing. When he came to Delhi, he and Qazi Hameeduddin Nagori used to hear Sama hearing. And this news was reached to Sultan Shabuddin; he was angry, and he said, If he will learn again that he will hear Sama, then at that time I will hang him on the cross or, like Ain Qaza, burn to ashes in this matter.”

Hazrat Qutub, upon hearing this, said, “Well, if he is alive, then he will hang us or burn us into ashes.”

And in that month of the Sultan, Shabuddin went toward Khurasan, and in a few days he died there.

Hazrat Qutub stayed in Multan, and Qabacha was ruler of Multan at that time. And one day he came in the presence, and he told that him, “There came the Mughal army to capture Multan, and I do not have the power to fight and contest that with them. For God sake, help me in this matter.” Hazrat Qutub has given him one arrow, and advices him “After sunset prayer, go to the tower of Hisar

and throw this arrow with help of the bow toward the enemy side and see its result from the side of Allah.”

Qabacha has done as per his saying. After falling of the arrow, the Mughal army left from there and returned back.

One day there was a Sama meeting in the house of Qazi Hameeduddin. Hazrat Qutub was found with his grace there. After finishing the meeting, Qazi Hameeduddin told Hazrat Qutub that there is required food for the audience. And Hazrat Qutub shake his sleeves, so there were fallen two breads with hot sweets before the audience of the Sama meeting.

One day there was a Sama meeting in the house of Qazi Hameeduddin, and Qazi Sahib was in the condition of rapture. Qazi Sadiq and Qazi Emad, who were among the great Qazi personalities of Delhi. And both of them reached the meeting place. And at that time, Hazrat Qutub was 18 years old. And still there was a not-found beard on his face. Both of them addressed to him, “In the religion of Sufism, the presence of breadless lad is against its rules and regulations.”

Upon hearing this Qutub Sahib by reciting “In the Name of Allah (SWT) the Merciful, the Compassionate or Bismillahir Rahmanir Raheem (Arabic: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)” is an Arabic phrase meaning "In the name of God, Most

"Gracious, Most Merciful" spread his two hands on his face, and at that time bread was found on his face.

He told both of them that "He is not a breadless lad, but he is a male person."

Upon seeing this, both of the learned persons were surprised and astonished in this matter.

One day, Sultan Altamesah was seen as the prophet of Allah in his dream. He saw the King of both worlds on horseback gracing at one place, and he is saying, "Oh, Shamsuddin, build one water reservoir at this place so that there will be benefit to mankind."

Sultan, after awakening, has informed Hazrat Qutub that he has seen one dream and he wants his permission to come in his presence. And in reply, Hazrat Qutub has sent a message to the sultan as follows.

"I know details of the dream. I am going to that place where the prophet of Allah has given order to construct a water reservoir. You come soon at the place of my address."

The sultan has reached at that place and has seen Hazrat Qutub performing the prayer there, and when he had finished praying, he said salam to him. He has seen the place of prophet of Allah in the dream, and at that place he has found signs of the hoofs of horses. And there was

running of the water, and at that place, Sultan Shamsuddin has built Houz (Shamsi water reserver in Dehli).

There was much name and fame for the big-heartedness of Sultan Shamsuddin Altamesh. The famous poet Nasiri came to Delhi and went in the presence of the blessing of Hazrat Qutub for his prayers. He told him by his tongue of favor, "Go, you will get much reward."

Nasiri has written an enconium of 56 couplets in the praise of Sultan Shamsuddin of the Delhi kingdom and present in the court of the sultan. The sultan did not pay any attention. Nasiri was worried very much. He has asked in his heart for help from Hazrat Qutub. Upon his help, the sultan asked him to say yes to reading your article. He has read the article. The Sultan was very happy to listen to it. And he has given Nasiri 56 thousand rupees as a reward to him. Upon receiving money, Nasiri, in happy mode, reached in the presence of Hazrat Qutb; he put all the money received in reward. But Qutub Sahib did not take any amount from it. He went back to his native place.

After the death of Qutub Sahib, his favor of spring is being found. Hazrat Nizmuddin Auliya used to visit the grave of Qutub Sahib, and there came the thought in his mind that whether there would be any news of visitors to Qutub Sahib or not.? And when he reached near the grave, he heard the following couplet.:

“Imagine me alive, my dear.”

One person was buried at the feet side of Hazrat Qutub, and people have seen him in the dream that he is visiting heaven, and he was asked how he got heaven, which was his deed. And that person has replied, “When angels of punishment came over there to give punishment for me, then there was difficulty to the soul of the Hazrat Qutub, so Allah has removed punishment from the grave and forgiven me.”

His favor of the innermost is being continued. And due to the favor of his innermost, still people are being benefited in this matter.

2.Qazi Hameeduddin Nagori

Qazi Hameeduddin Nagore is having comprehensive perfection of extrincsic and intrinsic knowledge with him. He was teacher of Hazrat Khaja Qutub Uddin Bakhtiar

Kaki. He was a great learned person as well as a great holy person.

Family details :He belongs to royal family of Bukhara kingdom.

Father : His father's name is Ata Allah Mahmood and he was king of the Bukhara kingdom. So he was called Sultan Ata Allah Mahmood.

Genealogical record of his father : Shaikh Mohammed bin Sultan Ata Allah Mahmood bin Sultan Ahmed bin Sultan Mohammed Shaikh Yousuf bin Shaikh Tayyeb bin Shaikh Ismail bin Taher bin Yaqoob bin Isahq bin Ismail bin Qasim bin Mohammed bin Hazrat Abu Baker Siddiq bin Quhafa bin Amer bin Umar bin Kab bin Saad bin Tamim bin Marra (7th ancestor of the prophet Mohammed (peace be upon him)).

Date of birth : He was born in 463 Hijri in Bukhara

Name : His name is Mohammed.

Early life : He has spent his early life under shadow of protection of his father.His father has paid special care and attention of his education and training.

Sitting on the throne :His father was sat him on his throne due to some reason of his older age as well as his love with him and he himself retired from affairs of kingdom. And

at that time age of Qazi Sahib was 52 years old. He was performed his duties well in the perfect way.

First shock :His wife Bibi Maharo left this mortal world. And for Qazi Sahib this shock which resulted changes in his life and as well as his life style of thinking in this matter.

Changes in his life :Upon death of his wife Qazi was usually began thinking in lonely place about philosophy of life and death in this matter.

He was felt that life is not perpetual and everything in the world is mortal. So why not there will be connected heart with the creator of the world. And for him there is not morality, he used to live always in this thinking day and night. One day he went on hunting purpose. And he followed on deer and thrown one arrow at him and deer was injured in the jungle. When he was reached near the deer then he talked with him there. “Oh dear person you are slave of Allah then why you have thrown your arrow upon him.” Hazrat come back to the palace and left the throne and kingdom and left Bukhara city in the search of realty in this matter.

Stay in Karman :While leaving from Bukhara city his father also accompanied with him and both of them have reached Karman. And in Karman he was stayed with Khaja Abu Baker Kirmani. In Kirman he was married with

second daughter of Khaja Kirmani and her name is Bibi Humera.

In search of reality : He has left his family members in Kirman and he himself along with his father left for search of reality in this matter.

There was order for Khaja Khizer to teach Mohammed bin Ata for the inspired knowledge and who kept him in his service for a period of 12 years. And given him education and when education was completed. Then Khaja Khizer asked him to go Baghdad.

Pledge and caliphate : When he has reached Baghdad, he has with him four of his books with him. In Baghdad, he has pledged on the hands of Shaikh Shahabuddin Suherwardi. And the spiritual master has given the dress of the prophet to him. And also given him caliphate.

Visit of Makkah and Madina : From Baghadad, Hazrat visited Makkah and performed Hajj pilgrimage. And from Makkah, he went to visit Madina. He was stayed in Madina for a period of one year, two months. One day he was received title of Qazi Hameeduddin Nagori from court of the prophet. He was not aware of Nagore. When he was able to know Nagore is in India, then he has an intention and went to India.

Arrival in India : He came to Makkah from Madina and has performed Hajj pilgrimage, and he was stayed there for

a period of three years in Makkah. And left Makkah and reached to Baghdad and went in presence of his spiritual master. And from Baghdad, Hazrat was arrived in India along with the gown of the holy prophet. On the way there was Karman. And he was stayed there for some days. And from Kirman, along with his family members and with his father, he has reached to Peshwar. And he was stayed there for some days and left his family members and his father there, and he himself was reached to India along with Hazrat Khaja Moinuddin Chisti and holy persons.

Arrival in Nagore : At last, Hazrat arrived in Nagore in 561 Hijri and stayed with the old woman who was wife of oilman. And conquered Nagore with his spiritual power. The people have accepted his message of reality.

Departure to Awash and Baghdad : Hazrat has stayed some days in Nagore, and then he has heard a invisible call : « Go and give teaching to our Qutub. » And he went to Awash immediately. And there, he has recited Bismillah to Hazrat Bakhtiar Kaki, and Hazrat Qutub has already memorized 15 parts of the Quran. And Hazrat memorized 15 parts. Upon teaching of 15 parts, Hazrat reached Baghdad.

Arrival in Delhi : From Baghdad, he was reached to Delhi, and on the way, he was stayed in Peshwar, and along with him, he was taken his family members and his father to

Delhi. And purchased one house of washerman and began living in that house with family members.

Death of his father : His father died in Delhi.

Meetings of Sama (ecstasy) in Delhi : Hazrat Qutubuddin Kaki and Qazi Sahib arranged meetings of Sama in Delhi. But there were objections from Qazi Saad and Qazi Emad. Upon discussion, it was decided that Qazi Sahib must go to Baghdad and arrange there Sama meetings. Then there will be no objection in this matter.

Departure to Baghdad : Hazrat Qazi Sahib went to Baghdad, and he stayed in the house of his disciple there, and he has called other people of Baghdad. Upon discussion, there was agreement of all people that Qazi Sahib's opinion is that for people in reality Sama hearing is legal in this matter, and for un-qualified person Sama hearing is not legal.

In the Sama meeting, Qazi Sahib was gathered 72 mizamir (The Arabic word *mazāmīr* (مَزَامِير) is the plural of *mizmār* (مِزْمَار), which refers to a single or double reed wind instrument in Arabic music.) and in the court yard, he used to kept covered on them. Then Qazi Sahib paid attention and care, and then there was heard sound from those mizmirs. There was prevailed ecstasy upon the audience. And all were agreed that Sama is permitted for eligible people. And eligibility is as such thing which is not known

to anybody except Allah in this matter. Those who are eligible for hearing Sama, then he can know its eligibility. And general people are unable to know in this matter.

Come back to Delhi : Qazi Sahib comes back to Delhi from Baghdad. Hazrat Qazi Sahib and Hazrat Khaja Qutubuddin used to hear Sama in the meetings. Some people in Delhi did not like the power of Qazi Sahib. And they began opposing him in the issue of Sama. There was effect of Qutub Sahib's curse to Qazi Saad and Qazi Emad, and, for this reason, both of them left the world in this matter.

Appointment of Qazi of Nagore : King of Delhi kingdom has issued order of his appointment of Qazi of Nagore. And he has accepted this post. And for a period of 30 years, Qazi Sahib has given excellence to the post of Qazi. He has habituated village Rahalba by him. As per order of the Prophet, Qazi Sahib went to Madina. And he was given the post of Qazi to his second son, Moulana Zaheeruddin. Afterward, he came to Delhi, after visit of Makkah and Madina.

Wives and his sons : He has married two women. And marriage with Bibi Mahro and second marriage was done with Bibi Humera, and from them he has 7 boys and 2 girls. And the names of boys are as follows.

1. Moulana Nasihuddin 2. Moualana Zaheeruddin 3. Shaikh Aleemudidn 4. Shaikh Husamuddin 5. Shaikh Wajihuddin 6. Shaikh Abdulla and the name of 7th boy is not added in Urdu edition of the book.

1. Bibi Hadia 2. Bibi Sahib Doultat

Death : In the Tarawih (The word "Taraweeh" means "rest" or "relaxation" in English). It's the name of a voluntary prayer that Muslims perform during Ramadan. (The prayer is performed at the evening prayer, Isha, every night of Ramadan.) He has completed recitation of the Quran. And, after prayer, he has gone in prostration. And in which he has left mortal world. And people began thinking that, still, he is in prostration. And his death condition was known after long time. He left this mortal world on 9th Ramadan in 641 Hijri. And his age at the time of his death was 180 years. His holy tomb is situated in Meharwali area in Delhi, India.

His caliphs : 1. Shaikh Ahmed Naharwani. 2. Shaikh Ainuddin Qassab. 3. Shaikh Shahi Moiktab 4. Shaikh Mahmood Moindoz.

Biography details : Hazrat Qazi Sahib, who was a pious person, as well as he was a person of knowledge. He was excellent in his manifest and innermost. He has much fondness and interest in hearing Sama in the meetings. He has started Sama hearing in the meetings in Delhi.

His fondness of knowledge : Qazi Sahib has written 72 magazines about Sama, and his well-known and famous books are as follows.

1. Tawla al-Shamus Sharah
2. Ismai Husni
3. Luwama
4. Luwah
5. Mutala Chal Hadis
6. Kitab Hafat Ahbab
7. Risala Qazi Hameed Uddin Nagore.

His teachings are about secrets of reality and the meaning of mysticism.

*Dealing with Allah : He has said : « There will be no dealing of any person with Allah, then there will be no effect of anything on any person's heart. » You know that in the prayer, takbir (magnifying God) (by saying Allāhō Akbar, 'God is great') is place of horror. And stay is place of nearness. And recitation is place of talking. And rukh (bowing the body in Islamic prayer, genuflexion) is place of fear, prostration is place of witness, and qawud (short sitting in prayers) is place of love. ”

Four Qiblas (directions) :

1. Qibla Hwarij, which is obligation on Muslims, and on that side, all Muslims turn face in the prayers.
2. Qibla of heart, and, from it, there is attention to people of mystical way, and in which they used to engage in this matter.

3. Qibla Peer and from it, there should be attention of disciples toward their spiritual master.

4 Qibla Wajiha Allah, which erased all Qiblas. There is attention of all prophets, messengers and all most special holy persons.

Some sayings of Qazi Hameeduddin Nagori are as follows.

1,Leaving of soul is remembrance of reality. So that heart which will not die which has this attribute.

And one who has no remembrance of reality will be mortal.

2.There is purpose of each and everything. And purpose is wisdom of the worship. And for this reason, worship without knowledge is absurd of sadness. The knowledge without wisdom is headache. On day of judgment, argument which be only wisdom.

3.Condition of darwesh persons is belonging to love and to shaikhs. When there will be overwhelming love upon darwesh persons, then they will be drowns in the love friend, and for this reason, there will be no thinking of other.

4.Fasting is in actuality which keeps person away from eating and drinking and fasting of reality in sleep and

wake-up and sitting and standing which live in worship of Allah.

Miracles : While coming from Baghdad, Qazi Sahib met one jogi (Hindu ascetic) on the way, and his name was Giyan Nath. And he has presented him root of grass plant, and from it can make elixir. Qazi Sahib threw away that root in the river. So Jogi was sad in this matter. Qazi Sahib has put his hand in the river and taken away that root. And he was asked Jogi (Hindu ascetic person) to close his eyes, and when he was open his eyes upon closing, then he was able to see from emporium to nether regions, and he can see all sides gold and gold only. So Jogi was impressed by him and pleaded on his hands.

One time, there was no rain fall in Delhi. And the king of Delhi has requested holy persons in Delhi to pray for rainfall in Delhi. Hazrat Qazi Sahib has asked King of Delhi to arrange Sama meeting in this matter.

The king of Delhi has arranged Sama meeting as well as food arrangement in this matter. Upon eating, there was started Sama listening program. As per reference from the book *Khair Majalis*, there was such heavy rain fall in Delhi that people began saying that it is good to stop rain fall at this time in this matter.

3.Shaikh Baderuddin Ghaznavi

Shaikh Baderuddin Ghaznavi is an accepted person in the court of Allah. And he is disciple and caliph of Hazrat Qutubuddin Bakhtiar Kaki. And he was resident of Ghazni.

His dream: He was seen dreaming one night that prophet came over there along with co-companions as well as holy persons. And prophet he his hand and hand over to him one darwesh person and he said “Baderuddin you become disciple of this darwesh. And that darwesh was still young person and there was coming hairs of his beard on his face. And this darwesh’s name is Khaja Qutubuddin.”

Search of spiritual master: Upon wake up of dream he was decided to search such darwesh which was shown by the prophet in his dream. In search of peer he has visited many cities in this matter. In this search he was worried and suffered difficulties as well as he was in surprised condition. And he left Ghazni by leaving his house and country his parents and relatives in this matter. About his journey details once he told to Nizamuddin Auliya that “He came to Lahore from Ghazni. And in those days Lahore was habituated in complete way. And I was stay there for some days then there was my intention of the journey. And there is desire in my heart to go Delhi. And some time there

was desire to go back Ghazni. I was in such worry and trouble. There was much attraction of heart toward Ghazni. Because they were living my parents and brother and other relatives there and in Delhi except my son in law no body was not living.

Prediction : He could not decided where to go. And he decided to take prediction in this matter from the Quran. As per prediction he will take decision in this matter. He himself said, "In short, I decided to take predictions as per the Quran." And went in the presence of a holy person. First seen with intention of Ghazni, then find verse of punishment. And then seen with intention of Delhi and found verse of the heavenly rivers and attributes of heavenly resort. Even though there was desire in heart to go to Ghazni, came to Delhi as per the prediction of the Quran." At last he has reached Delhi. And he said, "When I have reached Delhi and heard my son-in-law is in prison. I went to the door of the king of Delhi so that I could inform him in this matter. I have seen that he came from the house, and he was holding some rupees in his hand. He embrassed with me, and he was very happy to see me there. He has taken me in house, and he has presented before me rupees, for which I was very satisfied in this matter."

He was asked about Hazrat Khaja Qutubuddin. And he was very happy to hear that Darwesh Khaja Qutubuddin is residing in Delhi, which he had seen in his dream. And who

is very famous and has a higher-grade level Darwesh personality? Hazrat Khaja Qutubuddin and Khazi Hameeduddin Nagori both reside in one place. Then he asked about his age factor. He was informed that Qazi Hameed Nagori is very weak and is about 130 years old. But Khaja Qutubuddin's period of youth has just started. And approximately he may be 17 years old, and his beard is now coming on his face. Upon hearing this, he was sure completely in this matter that the holy person that he has seen in dream is Khaja Qutubuddin of Delhi. He was much anxious to go in the presence of Khaja Qutubuddin. By some person he was able to know the address of the shrine building of Khaja Qutubuddin in Delhi. At last he was reached to the Shirne building there, and at that time there was a meeting of Sama which was in progress there, and Hazrat Khaja Qutubddin was found there.

Pledge and caliphate: He went inside the building and sat in the Sama meeting with much respect and honor. When the Sama meeting was over, he had put his head on the earth with respect and shown prostration there. And then, with much respect, he said, "This slave, Baderuddin, wants to become his disciple." Hazrat Qutub told him, "Oh Baderuddin, who have become my disciple at that night when the prophet was surrendering you to me. And he told me to make you my disciple. I have made you a disciple that night in the presence of Allah. And I requested Allah to accept Baderuddin Ghazni." There was

an order from the court of Allah that “Oh Qutubuddin, there was acceptance of your prayer in this matter. We have accepted Baderuddin Ghazni and have made him our friend.” He was much happy to hear by tongue of favor of Qutub Sahib. Hazrat wants to fulfill the custom of the Chistia chain. In the world empyrean as well as in this world also, there will be the blessing of the pledge in this matter. And there should be given a four-end turkey cap to Baderuddin Ghazni. He was said in this matter to Hazrat Qutub Sahib. And who accepted his request? He was blessed with honor of pledge and given a four-end turkey cap. And by looking at him, he asked him.

“Baderuddin, look at the side of the sky.”

He was seen at the side of the sky.

Qutub Sahib asked him, Have you seen something?”

“I told you I have seen the throne and chair.”

Again, Qutub Sahib told “Who are your master, and look at the sky and see what is written on the tablet?. ”

He was seen in the sky, and he said

“I have seen there that I am your disciple.”

He then told her to look at the earth.

He was seen on the earthside, and he can also be seen in neither region. His age was 70 years old at the time of his pledge. He obtained a higher-grade position by living in the company of his spiritual master. Hazrat Qutub was given caliphate. He got it from his master saintliddress. Before death, Hazrat Qutub told him, “Oh, Baderuddin, the grace that we found from the spiritual master that was given to you, there is a request with Allah that you will become my beloved.”

The advice of his spiritual master.

Hazrat Qutub Sahib has given him some advices for which he has acted upon them. And those instructions are written as follows.

1. To follow peers of our peers. And follow the indigent and hunger.

Like beggars and poor persons and do not connect the people of the world. Keep away from the world. And wear a rag dress. Always busy in the remembrance of Allah. And keep loving friends of Allah. To give respect to Darvish persons more than wealthy persons. And wash the hands of Darwesh persons by your hands themselves.

He was given service: Hazrat Qutub has given him the duty of Masjid Imam of the shrine building, for which he has performed his allotted duties well and perfectly.

Shock to him: Upon his arrival to Delhi from Ghazni, he knew the Mughals had attacked Ghazni and plundered it, and in that attack, his parents, brothers, and sisters, as well as his relatives, died, for which reason he was shocked very much in this matter.

Service of the spiritual master: He used to be present always in the presence of his spiritual master for his service, and he felt his service as felicity for him.

Respect of spiritual master: When he used to present in the service of his spiritual master and used to sit by lowering his head, upon seeing his condition.

In fact, he was killed by the light.
Because it went to you with oil on top of it.

One event: One time Qazi Minhajuddin was called to the house of Qazi Baderuddin Ghazni. Qazi Sahib promised in this matter. He came there upon his sermon. There was held a Sama meeting at the house of Qazi Baderuddin. This meeting was full of intoxication, and there was prevailed ecstasy upon Qazi Sahib. And Qazi Sahib tore his turban, dress, etc. in this matter.

Break out of speech of Qazi Qahib: Qazi Minhajuddin used to call him a red tiger.

Request for the prayer: Hazrat Nizamuddin Auliya one night requested Qazi Baderuddin to pray for him in the dream. And the request was made by him that he can memorize the Quran.

Desire: He has a desire with him that he can become his spiritual master Hazrat Qutub Sahib's first caliphate and successor and viceroy. But his desire was not fulfilled in this matter.

In his sermon meeting: In his sermon meetings there will be all categories of the people. In his meeting, Baba Farid Ganj Shaker, Syed Mubarak Ghaznavi, Shaikh Ziauddin Murid Gharib, Moulana Jajarmi, and Qazi Hameed Uddin Nagori.

Last days: Before his death, he appointed his successor, Shaikh Mmamuddin Abdal, who is the nephew of Shaikh Ziauddin Murid Gharib. And he gave him his rag dress and prayed for him in this matter.

Hazrat used to perform prayer for the increase of age, which is performed in the last days of the month of Rajjab. In the year he died, he did not perform the prayer for an increase in age.

Death: His age was more than 100 years. His grave is near the tomb of Khaja Qutubuddin Kaki. And there will be his annual death anniversary (Urs) every year.

His holy biography: He was Quran-conner, and he used to read one Quran in the daytime and one Quran in the nighttime. He was a Darwesh of the higher grade. He had a great leaning personality. He was a night worshipper. Hazrat used to think of the service of Davish persons as greatness. And he met with 200 learned persons and obtained favor from them. And from the look of favor from them, he was much benefited in this matter. About his holiness and as well as saintliness, all were accepted as well as devoted; he used to be busy much in the sermons.

He has much fondness for Sama meetings. In spite of his weakness and old age, Hazrat used to dance very much in Sama meetings. When he was asked why he will dance very much in spite of weakness and old age, And he replied, “He did dance in this matter, but love will force him to dance.”

He has a fondness for poetry. One couplet of his ode is as follows:.

Noha me kardaman Noha Garda Mujme

Ah zain sozam baramad noha gar atish girfat

His golden saying is as follows.

“Helpless lover who is in fondness of the beauty of Zuljalal (Allah) and so what he can do with houries in this matter.”

Miracles: He has a meeting with Khaja Khizer. One time his father told him to show him Khaja Khizer, which will be very good.

One day there was a meeting of sermons, and his father was also present there. In one higher place, no other person could go there, but one person was sitting there. And BaderUddin Ghaznavi told his father to see Khaja Khizer there. His father wants to meet with him upon the end of the sermon meeting. And when the meeting was over, there was not any person sitting on that place.

One time there was less rain falling in Delhi, and King Shamsuddin has requested that he pray for the rainfall. He said that “Till Bader will live, there will be no starvation in Delhi or there will be less rain.” Upon saying of this, there was started rain fall in Delhi.

Hazrat used to visit Makkah and Madina every Thursday. And he will get excellence by visiting the holy Kaaba in Makkah and the prophet's tomb in Madina.

4. Shaik Shaik Najibuddin Mutwakil

Shaik Najibuddin Mutwakil was a personality of holy persons. He was a person of revelation and miracles. He was a leader of holy persons as well as of the learned persons. He was incomparable in observation, and all learned persons of time recognized his perfection of extrinsic and intrinsic qualities. He was the real brother of Baba Farid Ganj Shaker as well as a disciple and caliph.

Family condition: He belongs to the family of Faraq Shah, king, who was king of Kabul in Afghanistan. When there was a higher power of the Ghazni family, then Farkh Shah's kingdom ended. And Kabul captured the Ghazni family. After this revolution, Faraq Shah did not leave Kabul, and his sons lived in Kabul. Changiz Khan captured Ghazni and destroyed it. The father of Hazrat Najamuddin Mutawaki was killed in the Kabul battle.

His father Qazi Hazrat Shoeb Faruqui came to Lahore along with his sons. From Lahore, he went to Qasur. The Qazi of Qasur knew about the piousness of the family of Qazi Shoeb Faruqui. And he has informed the king about his arrival. The king has appointed him as Qazi of Taiswal. And while living there, he began performing his duties well.

It is also said that his father came to Multan during the period of Sultan Shuhabuddin Ghouri. From Multan, he

went to Konthwal village, where he began performing the duties of the Qazi there and where he was married.

Father: His father's name is Shaikh Jamaluddin Sulaiman. He was among the sons of Umar Farooq, and he was perfect in knowledge and excellence.

Mother: His mother's name is Bibi Quresam Khatoon. She was the daughter of Moulana Wajihuddin, and she has with her pure biography and pure innermost personality. There were miracles performed by her.

There was an event one night when she was busy in night worship and a thief entered the house. And upon him there was such fear that he became blind there. The thief was worried and called, "Is there anybody?. And from whose fear I had become blind. I promise that if there is back my eye sight, then I will avoid robbery work."

His mother: Upon hearing this, she prayed for the thief, and there was a comeback of eye sight returned. The thief came back in the morning along with his family members, and he became Muslim with all his family members.

Brothers: He has two real brothers, as follows.

1. Elder brother Hazrat Azuddin Mahmood.
2. Younger brother Baba Farid Masood.

The genealogical link from the side of his father is as follows.

Shaikh Najibuddin bin Shaikh Jamaluddin Sulaiman Faruqi bin Shoeb Faruqi bin Shaikh Ahmed al-Maruf bin Farq Shah Kibili Faruqi bin Shaikh Naseer Faruqi bin Sultan Mahmood al-Maruf bin Shahinsha Farqi bin Shaikh Shadman Shah bin Sultan Masood Shah Faruqi bin Shaikh Abdul Gaffar Faruqi bin Shaikh Waiz Asghar Faruqi bin Shaikh Abul Fatah Kamaq Faruq bin Shaikh Ishaq Faruqi bin Hazrat Ibrahim Faruqi bin Nasiruddin Faruqi bin Shaikh Abdulla Faruqi bin Hazrat Umar bin Qattab.

Birth: He was born in Konthwal village.

Name: His name is Najmuddin.

Surname: His surname is Mutwakil. The reason for his calling as Mutawakil is that, in spite of having with him family members in trust of Allah, he was a unique person. He used to spend life in poor condition as well as a deprived way of life. He does not look at the resources of life in a manifest way. He was a person of trust in Allah in an incomparable way.

Arrival in Delhi: Hazrat came to Delhi along with his elder brother Baba Farid Ganjshaker. Then Baba Farid went to Ajhodan from Delhi. But he began living as per the instructions of Hazrat Baba Faird Ganj Ganj Shaker.

Pledge and caliphate: He was pledged at the hands of his elder brother, Baba Farid Ganj Shaker. He was wearing a saintly dress from Baba Farid Ganj Shakar.

Imam in mosque: In Delhi, there was lived one person, and his name was Etam. He was building one mosque in Delhi and he has been appointed as Imam (leader) of the mosque and that person married his daughter and spent a large amount in this matter. He has told him that “If he would spend half the amount of the expense of the marriage on the way of Allah, then it is not known what will happen in this matter.” This saying was not liked by that person, and so he has removed him from the post of Imam of the mosque.

Information about the event was given to Baba Farid Ganj Shaker: He went to Ajodhan and informed his elder brother about the event in this matter to his elder brother. Upon hearing this, Baba Farid told me, “If Tamari will go, then Ektari will be find.” At that time, a person whose name was Ektari came there. And who has done much service for this family.

The devotion of Hazrat Nizamuddin Auliya to him: When Hazrat Nizamuddin Auliya came to Delhi, he lived in his neighborhood. And he has much devotion to him.

Upon the death of his mother, Hazrat Nizamuddin Auliya used to spend much time in his presence. Once he has asked

him to pray for his appointment to the Qazi post. But he did not pray, and he told him, "You will not become Qazi but will become some other person." One time Mahboob Ilahi wanted to become his disciple, but he did not agree in this matter and told him, "If you want to become a disciple, then become a disciple of Hazrat Bahauddin Zikeria Multani or Baba Faird Ganj Shaker, any one of them."

Service of Bibi Fatima Sam: She was pious and an elderly lady. He has much love and devotion for her. Hazrat used to think of her as her sister. And used to pay favor on her condition. When there will be hunger in the house of Hazrat Najib Mutwakil, then the next day she will cook bread of one sair or half (Kilo) and used to send in the house of him by any person. Once she has sent only one bread to him, he told by joke, "Oh Allah, as you have informed our condition to this woman, then also king of the city, so that he can send to us any thing of blessing in this matter. He smiled and said, "There will be no piety available to kings so that they know."

An event of one journey: Upon settlement in Ajodhan, Baba Farid sent his brother Najib Mutwakil to bring his mother. He went, and he was taken rest on the way under shadows. And there was a need for water, so he went to bring water. When he came back there with water and could not find his mother. He was surprised and worried very much. He searched for his mother everywhere, but he

could not find her trace there. At last, by disappointment, he went in the presence of Baba Farid Ganj Shaker and told him all the stories. Upon hearing this, he told him to cook food and give it to charity.

After a long time, he was passed again in the same jungle. And he went under the same tree, and there was thinking with him that to check out around all sides of the village. So that he could find her where about. He has done the same, and he has found some human bones there. He thought that perhaps those were the bones of his mother. And it is possible that she may have been killed by any tiger or beast. And by thinking he has collected those bones and put them in the bag. He has taken that bag in the presence of Baba Farid. And told him the whole story in this matter. Baba Sahib, upon hearing this, asked him to show his bag. He was checking it, but there were no bones in the bag.

Meeting with Khaja Khizer: One day he was returning from Eid Gah (an Eidgah is an open-air space used for Muslim prayers on special occasions, such as Eid al-Fitr and Eid al-Adha). The word "Eidgah" comes from the Persian words 'īd (feast) and -gāh (place) to his house. The people were around him. They were kissing his hands and feet. Some Darwesh people who did not see him before were asking for his name. When they were able to know his name, they decided to go to his house and have food with him. The Darwesh people came to see him, and they

asked him to arrange food in his house. He told them welcome. And asked them to sit there. On that day, there was hunger in the house. He told his wife if there is anything, then she should cook in this matter. When he was able to know that there was nothing in the house. He told her to give him her chador (a large piece of cloth that is wrapped around the head and upper body, leaving only the face exposed, worn especially by Muslim women.) from her head. So that he can bring bread and curry from the bazaar. He has seen chader in which there are some patches. And who will buy this? Then he thought to sell away his prayer mat, and also in it there were many patches. In helpless condition, he has done as per the practice of the fakir person that if Darwesh will not find anything in his house, then they will stand in the meeting place by holding a water bottle in his hand. And he gave water to all Darwesh people. The Darwesh persons took water glass from his hands and drank some water, and all of them left his house.

After leaving the Darwesh people from his house, Khaja Sahib went into his room and began thinking in his heart, “Eid day is passing away, but there is no food going into the mouths of my children. And travelers are coming and going in disappointing ways.”

He was busy thinking such of the above way, and one person came there by reciting one Persian couplet. He

could tell he was Khaja Khizer, so he stood to give respect to him. Khizer asked him what complaint you are making. He said, fighting with heart, that there is nothing in the house. Then Khizer told him to bring some food for his eating. But he excused in this matter. Khizer told him to bring whatever is there in the house. He went into the house. He saw one dish full of food. Upon asking his wife, she told him that one person came and put the dish and went away. And from that dish, he took some food and went to the upper side of the house. And when he got there, he could not find anybody there. He told in his heart that this status which he has got is due to poverty and poorness.

His sons: Hazrat had three sons. 1.Shaikh Ismail 2.Shaikh Ahmed 3.Shaikh Mohammed.

Death: Khaja Sahib was in the presence of Baba Farid 19 times. Each and every time upon leaving from him, he used to ask him for his prayers. So that he could be in his presence next time. When Khaja Sahib visited Baba Farid last time, he requested him, but at that time Baba Farid was silent.

Hazrat Nizamuddin said that Baba Farid has given caliphate papers. And instructed him to show in Hansi Moulana Jalaluddin and in Delhi show Qazi Muntaqab. He was very surprised that Baba Farid had not mentioned the name Shaik Najibuddin Mutawakil in this matter. He thought there may be some expedience in this matter.

When he came to Delhi, he was able to know that he had died on 7th Ramadan.

His grave is well known in Delhi as Shaikh Najibuddin Sher Sawar. His grave is near the grave of Bibi Zulekha.

Biography: He was a great dawesh of his time. He has presented a higher-grade example of trust in Allah. About his engrossment, Hazrat Nizamuddin Auliya said, "I have not seen such personality in Delhi. Even he does not know what is today. Or which month is it? What is the rate of selling of grains and the selling rate of mutton? So he did not know anything about this matter. He only used to be busy in the worship of Allah." Hazrat Baba Farid told him, "You are also among Abdal (Abdāl (Arabic: أَبْدَالٌ , lit. substitutes, but which can also mean "generous" [karīm] and "noble" [sharīf], a term used in Islamic metaphysics and Islamic mysticism, both Sunni and Shiite, to refer to a particularly important group of God's saints.) persons."

Fondness of knowledge: For many times he wanted to write the book 'Jama Hikayat'. At last one person whose name was Hameed began writing this book, and that book was soon ended.

Sayings: :Perfect Momen (believer) is that person who prefers friendship of reality to friendship of the sons. When the world will go the world from the hands, then do not care about it as the world;it is not a remaining thing."

Daily recital: Hazrat used to recite this prayer always.

“Eimoni fee ebad allahe rahimukullahi.”

Miracle: There was his brother in Badayun. He used to go to Badayun every year to meet him there. Once these two brothers went to see Shaikh Ali, who was a member of a rich family. He removed his footwear four steps before reaching the floor there. He put his foot on the ground, then he put his foot on the floor, and the prayer mat was on the floor. Shaikh Ali was upset with this matter. He said this mat was a prayer rug upon which these brothers have sat there. There was one book before Shaikh Ali. He has been asked about the book, but due to his rivalry, he did not reply in this matter. Then he said, “If there is your permission, then I can see the book.” Upon his permission, he opened the book. When he opened the book, he saw the following writing in the book:..

“In the last time there will be such learned persons who used to be involved in sins in the loneliness. But if there will be the foot of any person on the floor, then they will be making disturbance in this matter.”

He has given back that book to Shaikh Ali, and upon seeing that writing, Shaikh Ali felt much regret with him in this matter.

5. Hazrat Khaja Nizamuddin Auliya



The mausoleum of Hadat Khaja Nizamuddin Auliya in Delhi

Hazrat Khaja Nizmuddin Auliya, who is beloved of Allah. And successor of the Baba Farid Shaker Ganj. He is a follower of the system of reality and a guide of the Islamic religion.

Family details: The family of Khaja Nizamuddin Auliya belongs to Bukhara. And his grandfather Syed Ali, and his maternal grandfather who migrated from the Bkhura region with his family to Lahore. Upon living some days in Lahore, he has shifted to Badayun. And he was settled in Badayun. At that time, Badayun was the center of the Sufi and learned and scholars of the Persian. Hazrat Syed Ali and Hazrat Syed Arab, who were pious and virtuous persons. They have a wealth of the religion. And they were also having worldly wealth and were with them in this matter.

Father's name: His father's name is Khaja Syed Ahmed. He was a holy person by birth. He got devotion and the caliphate from the side of his father, Khaja Syed Ali, and he has given some days the grace to the post-Qazi (judge). Then he adopted isolation, and then he followed complete loneliness in this matter.

His mother: She was the daughter of Khaja Syed Arab, and she was unique in patience and thanks as well as surrender

to Allah's will. She is famous for abstinent and ascetic knowledge and toleration.

The genealogical link from the side of his father is as follows.

Khaja Nizamddin Auliya bin Syed Ahmed bin Syed Ali Bukhari bin Syed Abdulla bin Syed Hussain bin Syed Ali bin Syed Ahmed bin Syed Abdulla bin Syed Ali Asgahr bin Syed Jafer bin Imam Ali Hadi Naqi bin Imam Mohammed Taqi Almaqlab Ba Jawab bin Hazrat Imam Ali Reza bin Imam Musa Kazim bin Hazrat Imam Jafer Sadiq bin Hazrat Imam Mohammed Baquer bin Hazrat Imam Ali Almaqalab Ba Zain al-Abidin bin Hazrat Imam Hussain bin Hazrat Syedna Ali Karam Wajhu.

The genetic record of his mother is as follows:

Hazrat Bibi Zuleqa bint Khaja Syed Arab Bukhari bin Syed Abul-Mufaqar bin Syed Mohammed Azhar bin Syed Hussain bin Syed Ali bin Syed Ahmed bin Syed Abdulla bin Syed Ali Asghar bin Syed Jafer bin Imam Ali Hadi Taqi bin Imam Mohammed Taqi Almaqlab bin Jawad bin Hazrat Imam Ali Reza bin Hazrat Imam Ali Reza bin Musa Kazim bin Hazrat Jafer Sadiq bin Hazrat Imam Mohammed Baquer bin Hazrat Imam Ali Almaqalab Bin Zain al-Abideen bin Hazrat Syedna Hazrat Ali Karam Wajhu.

His geneology record: He is from Sadat (The word "Sadat" is a suffix given to families that are believed to be descendants of the Islamic prophet Muhammad. It can also be a given name in some countries.) And from the side of his father and mother, he belongs to the Syed geneology of Hussaini.

Birth: He was born on 27th Safar month in the year 636 Hijri on last Wednesday at the time of sun rise, Hazrat came into the world.

Name: His name is Mohammed Nizamuddin.

Surname: His surnames are as follows.

Sultan Mashiq. Mahboob Ilahi,

Childhood shock: Still Hazrat Khaja Nizmuddin was young that his mother left this world. This is also said when his father left the world, and at that time he was five years old.

His early education: His mother has sent him to the school, where he has completed reading one part of the Quran with Moulana Shadi Muqrati. And after that, he began reading the books. He read the famous book 'Qaduri' with Maulana Alauddin Usli. When the book was over, then Moulana Alauddin Usli, in the presence of learned and holy persons, took turban in his hands, opened it, and asked

Hazrat Nizamuddin to come near him and fix turban on his head.

Hazrat from Moulana Shamsuddin, who is well known by the name of Shams Mulk, memorized the book 'Maqamat Hariri' under his teaching. Moulana Shamsuddin does not have other person like him in literature and dictionaries. And the city's many scholars and learned persons who were his students.

Hazrat has obtained perfection in the knowledge of manifests like fiqa (Islamic law, Hadith (saying of the prophet), exegesis of Quran, speech, meaning, argument, wisdom, philosophy, astronomy, mathematics, discipline, literature, and Qirat (Qirat meaning in Arabic is the perusing or recitation of Quran), and he memorized the Quran by seven methods of recitation of the Quran. Upon reaching Delhi, he obtained a certificate from Muhadith Kalamuddin, who was the author of the book 'Mashariq Anwar'.

Hazrat Nizmuddin Auliya, by living in the presence of his spiritual master in Ajodhan, memorized six parts of the Quran. And he studied also three books. And among them, in one he was the receiver, and in the other two he was the listener. In addition to the above books, he studied six parts of the book 'Awarif' and also studied 'Tahmid Abu Shukur Salmi' in the presence of his spiritual master Baba Faird in Ajodhan.

Excellence in knowledge: He has obtained excellence in knowledge of manifest. And for this excellence among the category of learned and scholars, he was well known with the title of the “Nizamuddin Bahas Mahfil Shikan.”

He resided in Delhi. Upon obtaining knowledge of manifest, he was migrated from Badayun, and he was settled down in Delhi. And with him there were his mother and sister. He was settled down in Delhi on a permanent basis. In Delhi, Hazrat Nizamuddin was employed for many years to obtain knowledge. He was obtaining much favor in the company of Moulana Aminuddin Ahmed Muhadit.

When he came to Delhi, he was taken house on rent in the neighborhood of Khaja Nijbuddin Mutawkil, who was brother of Baba Farid Gan Shaker.

Second shock: In Delhi his mother died. And this event was very shocking in this matter. And after that in company of the Khaja Mutwakil he was find friend and associate.

Meeting with Majzub (dauntless person): One day he went to visit the tomb of the light of Hazrat Qutubudin Kaki in Delhi, and there he was meeting with one Majzub person. And he has requested that he pray for him so that he can become Qazi. That Majzub told him, “Nizamuddin wants to become Qazi, and I am looking at him as king of

the world. When he reaches such a position, then all the world will benefit from his favor."

Desire of becoming Qazi: One day he also requests Khaja Najibuddin Mutawakil to pray for him to become Qazi. Khaja Najibuddin told him that "You, by grace of Allah, will not become Qazi, but you will become such a person I know in this matter."

Devotion of the invisible with Baba Ganj Shaker: Hazrat Nizmauddin was in Badayun, and he was 12 years old. And he was engaged to obtain knowledge of the dictionary. There is an event of one day that he was sitting with teacher Moulana Alauddin Usli, and one person came from Multan, and his name was Abu Baker Qarrat. And he was also called Abu Baker Qawwal (chorister).

His teacher has asked that person about scholars and holy persons of Multan. And that person has much praise for Hazrat Shaikh Zikria Multani. He was singing for him, Qawwali. It is difficult to mention his worship and mystic exercises. Even the condition of his maids is such that even during work time they used to engage in remembrance of Allh. In that area, he was lighted due to his favor and grace.

Hazrat Mahbub Ilahi began listening to these events. Then chrositer began telling details of Ajodhan that there was a living Baba Farid Ganj Shaker. And he went in his presence. And he found just like a complete moon of the

sky. He has given light to a dark heart by his light of knowledge. And in this way he has conquered the hearts of the people there. And many people are there in his circle.

When Hazrat Nizamuddin was heard praising of the Baba Farid Ganj Shaker, then there was a passion and love for him in this matter. In this way, there was found in his heart devotion to him. There was created in his heart the feeling of kissing his feet. His love as well as devotion and fondness were increasing day by day. There was his daily recital after every prayer for saying Shaikh Farid and Moulana Faird ten times. This love of the innermost was not hiding, and it was known to his friends in this matter. When they swear for him, then they swear in the name of the love of Shaikh; it means in the name Baba Ganj Shaker.

When he left Badayun to reside in Delhi, there was one person whose name was Ayuz and who was with him in his journey. When he finds any danger on the way, then he will suddenly say, "Oh, peer, be found; we are going under your protection." When Hazrat Nizamuddin hears the phrases of that person and he has asked who is your peer, where he is residing, and in whose protection you are going in this matter." That person said, "My peer is such one who has taken your heart at his side. And he made you out of love in this matter. It means Shaikh Farid Eldin Ganj Shaker." Upon hearing this, his sincerity and faith increased very much. In Delhi, Hazrat Nizmuddin began to spend much of

his time in the company of Hazrat Nijibuddin Mutawakil. There, by hearting attribute and righteous and praise, there was increased his fondness, interest, and liking very much to kiss the foot of the Baba Farid Ganj Shaker. There was passing of the time, and in this matter, there were passed away three years.

The changes in life: Hazrat used to spend nights in the Jama mosque in Delhi. One day, in the morning, the azan caller went to the minaret and recited the following verse of the Quran, and its translation and interpretation are written as follows:.

“Whether the time has not come for Momin (Momin (Arabic: مؤمن) is an Arabic Islamic term that means "believer." It's often used in the Quran to describe someone who has complete submission to Allah's will and a firm faith in their heart. Mumin can also be used as a name and is one of the names of God.) persons to bend their hearts before Allah for remembrance.”

Hazrat Mahboob Ilahi heard this verse of the Quran, and there was prevailed upon him strange condition. There was a strange change in his condition. And his chest was full of the light of Allah. And there was gone love of the world from him in this matter. Now there was no more with him desire, need, and wish of the world. The living of the isolation became his aim in this matter.

Departure to Ajodhan: Upon him there was fondness of devotion. He started journeying toward Ajodhan without any intention and made no travel arrangements and no expenses with him. He went to Hansi, and there he began waiting for the caravan, leaving for Ajodhan. When there was a gathered caravan, then he was also joined with the caravan people for travel. When the caravan chief feels any danger on the travel, he will stand, and he said in a loud voice, "Oh, my helper and intercessor, be present for us." Hazrat Nizmuddin has asked the caravan leader who is your peer and whom you are calling for your help in this matter. My peer is the Qutub of the world, Baba Farid Uddin Ganj Shaker, and I am calling him only." Upon hearing this, there was an increase in his devotion to the Baba Farid.

On the way there is one place, Sirsa, and from Sirsa there are two ways, and one road goes to Multan and the other way goes to Ajodhan. On the third night, Prophet Mohammed came in his dream, and he told him, "Oh, Nizamuddin, follow the way of Ajodhan." Hazrat Nizamuddin, without hesitation, followed the road to Ajodhan by saying 'Ya farid', 'Ya farid.'

In the presence of Hazrat Baba Farid Uddin Masood Ganj Shaker

By passing the way, and at last he was reached to the final destination of Ajodhan. On Wednesday at 11 Rajab in the

year 665 Hijri, he entered Ajhodan village, and after Zuhar afternoon prayer, he went in the presence of the blessing of the Baba Farid Ganj Shaker and got the blessing by kissing his foot.

Hazrat Baba Farid Ganj Shaker, upon seeing Hazrat Nizamuddin, has recited the following couplet.

In the morning, without travel expenses and convenience facilities, Sheikh Nizamuddin started his journey towards Ajodan on his feet, and he met Baba Faird on Thursday, and upon seeing Baba Sahib, he recited the following Persian couplet.

‘Its translation is that the fire of your separation made the hearts like kababs (a kebab is pieces of meat or vegetables grilled on a long, thin stick or slices of grilled meat served in pitta bread.), and the flood of your fondness spoiled the life in this matter.’

Hazrat Mahboob Ilahi himself has explained this event as follows.

Sheikh Nizamuddin wanted to explain to Baba Farid his condition of eagerness of the heart and sincerity, but due to his fear, he could not say anything in this matter. He could say only there was fondness to kiss your feet. Hazrat Baba, upon seeing his condition, said by his tongue of favor as follows:

But Baba Farid, with great love and affection, told him, “Welcome and greetings to him, and due to the grace of Allah, he will be greatly benefited by blessings in both worlds.”

Then Sheikh Nizamuddin was given Qirqa (saintly dressed), and he was made him head of the group of special disciples of the Sheikh of the world. He was given him a cap, which he was wearing on his head, as well as relics, Qirqa (saintly dress), wooden sandals, prayer carpet, and staff. Then Baba Farid Ganj Shaker addressed him and told him, “Oh Nizamuddin, I want to give the saintliness of India to some other person, and you were on the way. At that time, I heard an invisible call in which it was told to stop this matter for some time as Nizamuddin was coming. And he is eligible for saintliness of India. So it required to be given to him. At that time, Hazrat Nizmuddin was 20 years old. As per the order of his spiritual master, he began living in Ajodhan. And Hazrat Mahboob Ilahi has asked his spiritual master, “What is order for him? If there will be instruction to stop reading and teaching and engage in supererogatory prayers and daily recitals.

Hazrat Baba Faird told him, “I do not prohibit anybody from reading and teaching, so do this and also do the other things, as Darwesh has with him some knowledge in this matter.

His genealogy record of the pledge is as follows.

Nizamuddin Dehlavi
 Baba Farid Ganj Shaker
 Khaja Moinuddin Chisti
 Khaja Usman Haruni
 Haji Sharif Zindani
 Qutubuddin Maudud Chisti
 Khaja Abu Mohammed Chisti
 Khaja Nasiruddin Abu Yousuf Chisti
 Khaja Abu Mohammed Chisti
 Khaja Ahmed Abdul Chisti
 Huzafa Aalmarshi
 Sultan Ibrahim bin Asham Balaq
 Khaja abu Fazal bin Ayaz
 Khaja Abdul Wahid bin Zayed
 Hasan Basri
 Imam Auliya Hazrat Ali Karam Allah Wajhi

Service of spiritual master: He was stayed in service of his spiritual master for a period of 7 months, and some days he was benefited by his favors of the innermost as well as manifestation. Before his departure from Ajodhan, Baba Sahib, wear him a special Qirqa of the Chisita Sufi order that was reached to him. And on that day of the second Rabbil Awwal, 656 Hijra, he was given the caliphate. And upon this, Baba Sahib prayed for him, and the translation of his prayer is as follows.

“Allah make you a pious person in both worlds. And give you knowledge of benefit, accepted deeds, and sustenance.”

After praying this, he was advised to increase in endeavors, and upon saying good-bye at the time of his leaving, Baba Sahib told him, “I have given saintliness of India to Moulana Nizamuddin. And left this country under his protection and made my person the custodian.”

Upon giving him the papers of the caliphate, Baba Farid Uddin has instructed him to show his papers in Hansi to Moulana Jamaluddin. And in Delhi, show papers to Qazi Muntaquddin. Hazrat Nizmuddin, leaving from Baba Farid, reached to Hansi and showed Moulana Jamaluddin his papers of caliphate given by Baba Farid, and he was very happy in this matter. And upon this occasion, he recited his one couplet in praise of the caliphate. And its meaning and interpretation are as follows.

“Many many thousand Darud (blessing) and many thousand thanks that there was given a diamond to the person who knew about the value of the diamond.”

Return back to Delhi. Upon returning back from Ajodhan to Delhi as per grace and beauty, he was sat on the throne of the holy persons of Chist. And he was engaged in the work of guidance in the right way. He went to Ajodhan to meet his spiritual master for a period of 30 years, and after

his death, Hazrat Nizmuddin visited the tomb of Baba Farid seven times.

Endeavours and mystical exercises: Upon return to Delhi as per advice of his spiritual master, he has spent his time in endeavors and exercises. He was kept away from the wishes, desires, and needs of the world. And used to be engaged in worship of Allah. Hazrat used to keep always fasting.

Change of the residence: Due to living in habitation, there was a heavy rush of the people, which was possible of causing disturbance of worship of Allah. He wants to live in such a place where he can engage in worship of Allah with peace and satisfaction. He is thinking about where to go and live in this matter. One day he was in the garden in Rani Reserve, and after performing the prayer, he prayed with Allah as follows.

“Oh Allah I do not want to live at any place as per my option in this matter. Keep me at the place that is suitable for me.” Still, he was engaged there and heard an invisible call in which it was told, “Your place is Ghiaspur.”

As per the order of Allah, Hazrat Nizamdin began living in Ghiaspur in Delhi. Ghiaspur is a small village. And after some period, there began shifting the rich and wealthy persons and noble persons of the city there. Hazrat decided to leave Ghiaspur and to shift the city because there was

less movement of the people. By chance, Hazrat met one beautiful person. He sat near him and began reciting the poetry. He said in the presence of Hazrat Nizmuddin, “What is their power?. And that by leaving mankind searching for loneliness.”

Hazrat Nizmuddin Auliya ignored his decision, and he has now made the firm decision that he will never go to any place and he will be living in Ghiaspur. So in this way, he lived his whole life in Ghiaspur. Ziauddin Wakil Emaduddin, who has constructed one grand building there.

Last days: Hazrat Nizmuddin Auliya, in his last days of life, has reduced eating and drinking in less quantity. And 40 days before his death, he has left eating and drinking completely. One day he was given soup, but he has refused to drink, and he has said, “For whom the prophet Mohammed is waiting and for him what is in need of him of the worldly food?.”

Hazrat used to perform prayers many times and will ask whether he has performed the prayers or not?. And used to perform prostration before Allah many times. And used to weep too much in this matter. This was there on his lips, some poetry couplet, and its meaning is that “We are going, We are going, We are going.”

In the house there was nothing left, and he was given the order to Iqbal to distribute all grains to the beggars.

Distribution of relics: When the time of his departure from the world came, he gave on a special prayer carpet, turban, and dress to Hazrat Gharib. And he was given first permission to go toward the south of India. One turban, one dress, and a prayer carpet were given to Shaikh Yakub and asked him to go toward the Gujrat side. He was also given one turban, prayer carpet, and dress for Moulana Shams Yahiah.

Hazrat Nasirudin Chiragh was also present in his service that day, but he was not given anything. So all were surprised in this matter. Hazrat Mahboob Ilahi called him on Wednesday, and he gave him staff, prayer carpet, beads, wooden sandals, Qirqa (saintly dress), and also other relics of Baba Farid Ganj Shaker and addressed him, "You have to stay in Delhi and have to face oppression and hardships of the people."

Death: He was ill for a period of four months and some days. And he left this world on 18th Rabbil Thani in the year on Wednesday upon sunrise was entered in the grace of mercy. His funeral prayer was performed by Hazrat Rukanuddin Mulani. There was a procession of the funeral and singing by chorister poetry of Shaikh Saadi. And when they were reached on the following couplet

“Oh, the watcher of the show of the world.”

And at that time there was started movement in funeral. And there was prevailed condition and rapture on the funeral body. In this situation, Moulana Rukanuddin has stopped singing of the chorus in this matter.

It is also said that he was taken out of his hand from the funeral dress. And he said, "I do not go."

His first caliph, Hazrat Nasiruddin Chiragh Dehli, told him at that time, "Seyyed's hand is in the middle." And at the same time, Hazrat Mahboob Ilahi was pulled back his hand. His tomb is situated in Ghiaspur in Delhi, which is known as the locality of Nizamuddin. His annual death anniversary used to be celebrated on a splendid and grand scale.

Details of his caliphs: His first caliph is Hazrat Khaja Nasir Uddin Chiragh Dehlavi, who is also his successor.

Amir Khusro, Moulana Shamsuddin Mohammed bin Yahaiah, Shaikh Qutubuddin Munnwar, Moulana Fakheruddin Nadi, Moulana Husamuddin Multani, Khaja Abubaker Manda, Moulana Shuhabuddin Imam, Amir bin Ala Sanjari, Moulana Burhanuddin Gharib, Moulana Wajihuddin Yousuf Kakakadi alias Chandari, Moulana Alauddin Neli, Moulana Fakheruddin Maruzi, Moulana Fasihuddin, Moulana Karimuddin Samarcandi, Khaja Moiduddin, Moulana Ziauddin Barni, Qazi Mohiuddin Kashani.

His biography: Hazrat did not marry during his whole period of life. And he has spent his whole life as an unmarried person.

His love of his spiritual master: Hazrat used to love his spiritual master Baba Farid very much. His sincerity, honesty, obedience, and good faith are the reasons for his faithfulness in this matter. For this reason, Hazrat Baba Farid Ganj Shaker has given him a large number of graces in this matter. And from his side, there was an increase in his sincerity and faith day by day for his spiritual master, Baba Farid Ganj Shaker. And his spirituals used to say always about him, “This poor Moulana Nizam came in my presence, and from that day on there was no interference in his sincerity and faith.”

One day he said, “For disciple and son, he should be well-founded like Nizam.”

He has written one quatrain in his letter to his spiritual master, and from that quatrain, which is known as his love, sincerity, and faith. After some days, he was present in the presence of his spiritual master. And he told him to recite that quatrain in his presence. When he has recited that quatrain, then there was prevailed such condition upon Baba Farid Ganj Shaker as such that, in condition of fondness and liking, he began dancing there.

Dignity of loveliness: When a perfect holy person passes from stages of Qutbiat (In Sufism, a Qutb is the spiritual leader of the saintly hierarchy and is considered to be a perfect human being. The Qutb is the central figure of Sufism; with a divine connection to God and the ability to pass on knowledge and solitude, he will reach the final status of dignity of loveliness (shan mahboobi), and he will become a manifestation of the secret of Allah. As well as his will becoming the will of Allah in this matter.

Hazrat Nizamuddin, from the status of Ghouse (helper), reached the status of dignity of loveliness. The dignity of loveliness is still seen from his grave of light. And from him there will be such fragrance, which will be like oud (in Arabic, 'oud' literally translates to 'wood'), and its etymology is a nod to the way the substance is made. In its purest form, oud is a natural resin extracted from the heartwood of the aquilaria tree native to Southeast Asia—found particularly in the rainforests of Bangladesh, Indonesia, and Thailand.).

Indigence and hunger: His beginning period of life, which passed in the condition of poverty and scarcity. In that period, he does not have even one Chital coin with him. And from which he can purchase two or three breads.

Victories: This is an event of one day that with him there was cooking Ash-e Jo (barley stew with beans and herbs) and suddenly there came one fakir who was wearing a rag dress on his body. And he has asked him to bring whatever is cooked with you. He has brought a cooking pot of ash-e jo, which was still cooking and which was boiling. And the fakir without waiting began eating of ash-e-jo. And upon eating the fakir, he broke the cooking pot on the earth, and he said, "Moulana Nizam grace of manfiest, which was given to you by Baba Fariduddin." And I have broken your cooking pot of the indigence of manifest."

And from that day onward, there were so many victories, amounts that came and were impossible to count and reckon. And upon him there were widened from all four sides doors of victories.

Public kitchen: There was a prayer of Baba Farid that "Due to the grace of Allah, there should be used 70 maunds of salt in his public kitchen."

The prayer of his spiritual master was accepted. There used to be 70 maunds of salt in his kitchen. And 70 loads of camels of peels of onions and garlic, which were found in his public kitchen.

Hate of the world: He used to spend his life away from the world and people of the world.

Generosity: The condition of his generosity was that whatever will be received in the day will be spent out by the evening time the same day. One day there was a fire that broke out in Ghiaspur. Many houses were burned down. So there was shock of him in this matter, and he was given the order his servant Iqbal to be given two dishes of food, two water bottles, and two golden coins to the people whose houses were burned down, and Khaja Iqbal was acted as per this instruction. And from his side there will be the people brought up. And there will be help to students and Quran-conners from his side. There was surprise of the kings upon his generosity and bigheartedness.

Liking of Sama (Sama (Turkish: *Sema*; Persian, Urdu, and Persian: سماع

, romanized: *samā*) is a Sufi ceremony performed as part of the meditation and prayer practice dhikr. Sama means "listening," while dhikr means "remembrance." These performances often include singing, playing instruments, dancing, recitation of poetry and prayers, wearing symbolic attire, and other rituals. Sama is a particularly popular form of worship in Sufism.) He has much fondness for hearing Sama. It was an event that he was passing from one place, and one person was taking water from the well, and there was the water wheel on the well. And he was saying with his friend, "Come out, oh brother, come out."

When Hazrat Nizmuddin Auliya heard these words, then it prevailed upon his rapture. And those who were with him were reciting these words.

Greatness and holiness: with Hazrat Nizmuddin, the prophet told him in his dream, "You are the sky of the fakir and poor people." Once Khaja Khizer has solved the difficulty of Moulana Wajihuddin Paili, And Moulana has asked him if there will be any problem faced by me, then it will be possible to see you." He has replied, In the kitchen of Khaja Nizmuddin Auliya, he will be found there."

One day there was a meeting of Khaja Moinddin with invisible persons, and one among them told him, "Oh, Khaja, you have caused uproar in all cities of the world. And upon hearing this, Khaja Sahib told him, by surprise, "Whether I did."

*And that Abdal said, "No." He then asked, "Is Qutubuddin?" And Abdal told him, "No." He then asked, "Is Baba Farid?" And Abdal told him, "No. Then he asked, "Is Nizmuddin?" So Abdal said, "Yes." Khaja Sahib told him he is in 4th grade with me. And Abdal (a known number of divines chosen by God who always inhabit the world; it is said that when one of them dies, God appoints another in order to keep their numbers the same, i.e., seven or seventy).

Worship: He used to live alone in his room, and nobody was allowed to enter it. And the room door will be closed at night. At the morning time, his eyes will be seen in the condition of intoxicated and bright. There will be his eyes **read in the daytime.**

Fondness of knowledge: He has written details of the meeting of his spiritual master in the book. And he was given the name of the book as “Rahat al-Quloob.” And in that book in which he has written the blessing of the discourses and sermons of Baba Farid Ganj Shaker. And this book was published in Persian, and this book’s translation was done in English by Mohammed Abdul Hafeez (myself), who is also doing translation of this book ‘22 Holy Persons in Delhi’.in English.

His teachings are songs of the secrets of Allah. These are as such jewels that and which are rare. In the following, some details of his meetings are mentioned as follows:.

1.Leaving the world: For it must have higher-level courage and not be involved in the filth of the world. And to leave greed and lust.

2. In the second meeting, he said, “If somebody keeps fasting in the daytime and he is a night worshipper, and even he may be a Haji person, the original rule is that there should be no love of the world in his heart.

Reading of the Quran: The reader will be found with some peace and comfort from the verse, so he has to read it many times. In the reading and Sama, there will be found the condition of felicity, which is prevailed from three resources, and the details are as follows: 1. Lights 2. Conditions 3. signs, and which are sent from the world of Malik (angles). 2.Malkut (dominion) 3.Jabrut (heavens). and places where fall are souls, hearts, and organs. And lights from Malkut on souls, conditions from Jabrut on hearts, and signs from Malik on organs.

Charity: For charity, he said, "When there will be five conditions in charity, then it will be accepted. And in it two before giving. And two at the time of giving. And one will after it. The two conditions before giving are that whatever will be given belongs to a legal source and to be given to a pious person who will not spend in bad deeds.

The two conditions at the time of giving are humility and happiness. And keep hiding from other people. The last condition is not to keep remembering the person who was given charity and forgetting the name of the person.

Patience and endurance: For patience and endurance, he said, "When there will reach this matter to the person against it, then he should not lodge a complaint." The meaning of approval is that with difficulty he should not feel uneasiness in this matter, and there should be a feeling that there was not prevailed any problem with him.

Trust: For trust, he said, “There are 3 degrees of trust. In case of claim, not hire the service of an advocate, even if that person is his friend. And as a learned person, then the complainant will be free in this matter. And he will say I have the service of such an advocate who is wise in his claims. And he is my friend. And in this case there will be trust as well as question. And this first degree of trust, in which there is trust as well as question. The second degree of trust is there a milk-feeding boy and whose mother is feeding milk to him. From this there will be trust and it will not be their question. The boy will not say to give me milk at such and such time. And he only weeps in this matter, but he will not demand. And he did not say to feed me milk. And in her heart there will be a heart of kindness and trust.

The third degree of trust is like the hands of an undertaker whose work is restricted to washing the dead corpse or giving a funeral bath, and for him, the dead person will not move or question him. As per the wish of the funeral bath giver person, give him movement and wash him. This degree is higher-level status.

Kinds of obedience: He said obedience is compulsory, and it is compulsory that its benefit will reach the personality of the follower of it. And these are prayer, fasting, Haj, Darud (blessing), and Tasbih (beads).

Mutadi is that obedience that benefits other persons. Unity and hardship, doing in favor of the other; this is called

Mutadi, and its reward is such in this matter. In compulsory obedience, there is a must of intention. So that it can be accepted. But it is Mutadi obedience, which should be done in any way and in which there will be a method of prayer. At the time of praying, there should be no thought of sins. As well as for worship and obedience, which is done, and if this is done like this, then there will be surprise in this matter that prayers will not be accepted. If there will be thinking of sin, then there will be laziness in the acceptance of the prayer. So at that time, one should look at the mercy of Allah. And there be belief that the prayer is sure to be accepted by Allah. He is also said to open two hands at chest level. And this is also information that both hands should be closed at the upper level. It should be made as such a face that just knows there will be something found.

Perfect faith (Eman): He told that "There should be faith in Allah." And except him, there should be no faith from others." He then told me that "a man's faith will not be completed unless and until in his eyes all creations have less reality than mosquitoes."

Engagement of reality: About engagement of reality, he said that "real work is remembrance of reality, and except this, all others are interferences in the remembrance of reality."

Kinds of sustenance: As per holy persons, there are found four kinds of sustenance. 1. Sustenance Mazmon 2.

Substance of fate 3. Sustenance of Mamelok 4. Sustainance of Maud.

The sustenance of Maznon is that which belongs to food and drinks and income. This sustenance is guaranteed by Allah. The sustenance of fate, which is written by Allah in eternity time and which is part of his fate. And which is found in the tablet in the sky. The sustenance of Mamlok is that which can be stored, like rupees, cloths, and resources. And the substance of Maud is that which is promised by Allah to his holy persons.

About Patience: For Tahmal, he said, "There is treatment of the people from them in three ways." First, to those people, there will be no benefit or loss to others. And such people come under the category of gamadat (non-living things).

In the second category from them, there will be no benefit or loss.

Third-category people are better than both of them. It means those people from them will benefit others. And if there will be loss to them from other people, they will not take revenge but bear in this matter, which is the work of true persons.

Sama's Meeting :He said when there will be something available, then it will be permissible to hear Sama. The singing of a Sama person is called Masmu. And who should

be an adult male and not a boy or a woman, and there should be instruments of the Sama. The singer should not sing for uselessness for Musmu, who is a listener and should be fond of reality, and with him there will be no false thinking. And the instruments of Sama are chung. (used about a machine or engine) to make short, repeated sounds while it is working or moving slowly. and rabab (*Rubab*,*robab*, or *rabab* is a lute-like musical instrument), etc., which should not be in the Sama meeting; then such a meeting will be called legal.

Then he said, "The Sama is a suitable voice." So how it will be illegal. Also in it there will be movement to the heart. And if that movement is for remembrance of reality, then it will be called desirable, and if there is bad thinking, then it will be illegal.

Sayings: Some of his sayings are as follows:.

1. The real wisdom is to leave the world.
2. Darwesh should not feel happiness from happy events and should not feel sadness from sad events.
3. When there will be a full stomach, then there will be no eating more. But it will be permissible for two people that the person in whose house there will be the host so for sake of him and together with him he can eat some more with him and other people who will keep fasting and he thinks that he will not get perhaps at the time of Sahar (food eaten

before daybreak during Ramazan or for other fasting days) eating time.

4. When the man learns knowledge, then he will get excellence. And when he follows obedience, then there will be improvement in his work. On this occasion, the spiritual master should break both of them; it means to fall out knowledge and action from his look so that he could become a person of self-appreciation.

5. There will be a fall of mercy at the following times.

At the time of Sama and eating of food with intention of getting power for the obedience. At the time, mentioning the details of Darwesh people.

6. When Salik (Sufi) is a devotee (of the mystic path) who will be on the right path of the pledge, then there will be no accountability for the things that he has done before his pledge.

7. At the time of dealings, there should not be such conversation that from which there will appear veins of the neck; it means there should not be signs of discrimination and anger.

8. There should be bear the cruelty of all persons, but there should be no intention of taking revenge.

9.In the knowledge in which he will find wisdom and love, then he is eligible for the caliphate of the spiritual master.

10.There will be overwhelming love of the holy persons upon the wisdom.

11.The person whose nature is light will become angry soon.

Daily recitals: He has said before calamity there is a requirement to recite prayer.

There will usually be prayers accepted by Allah in the early morning. And this time is good for the prayers.

Hazrat Baba Ganj Shaker told him that at the time lamentation and weeping thoughts were good for the prayers. Because this time prayers are accepted surely. Hazrat Nizamuddin said to tie amlet on the arm is good. And should not hang in the neck, and prophet of Allah is prohibited in this matter. Some of the recitals and Wazif (repeat incantation) are as follows.

For solving the problems: Hazrat Nizmuddin Auliya has said, “When there is a problem, sit in the night of the 15th of the month in direction of Qibla with ablution and recite 19 times, “Wallahu Mustan.”

For spending life in happy condition without resources: To recite 100 times this following prayer.

“La ilaha Illahu wahdahu la sharika lahu lahul mulk walahul hamd wuhahul hamad wahua ala kulli shain qadir.”

For finding the lost things :Hazrat used to say that to find the lost things to recite following prayer.

“Ya jamianas alyauma laraibaajama allaya sanalati.”

For wishes and desires of the world and other world, Hazrat told them to recite the following prayer many times in prostration.

“Allahuma enna nastafaku bi um yahiah ibn zikeria ya malik yum eldin ba haq eyaka nabudu yayaka nastain.”

For overpowering the enemy. He said by facing the enemy to recite the following names.

“Ya Saibu, ya Quddus, ya Gafur, ya Wadud.”

To cure from illness: He said that for recovery from each and every illness, it is good to write and tie on the arm it.

“Allahu Shafi, Allahu Kafi, Allahu Nafi.”

To fulfill desire and wishes: Hazrat Mahboob Ilahi said the following prayer is more effective to fulfill desires and wishes.

“Ya Haiyu ya Halim, ya Aziz, ya Karim bakan kar sab rah salim ba haq eyyaka nabudu eyyaka nastin.”

The increase of the sustenance: Hazrat Nizamuddin Auliya said for an increase of the sustenance to read verse Juma in the nighttime. And recite also “Wallahu Khirur Raziqin” for 3 or 7 times or 21 times. If you read verse Juma daily, it is required to read it on Friday night. He said to increase the sustenance to recite 100 times in the morning time “Lahul billa quwata illabilla aliul azeem.”

Prayer of Masura: He said if there is no relief from sadness and grief in any way, then to read it on Friday from Asar to Maghrib prayers to recite the following three names.

“Ya Allah, Ya Rahman, Ya Raheem.”

Revelation and miracles: Hazrat Nizamuddin Auliya was the personality of revelation and miracles. But for these things, there were no value at all in his look. He used to say that revelations and miracles are veil on the way. In the love, the work is done by formation. So be helpless in this matter. So that to get real aim in this matter. To show miracles, there is no sign of holiness or piety. So keep the secret; this is hidden in this matter and for this there is a required higher grade level of courage.

Hazrat Nizmuddin Auliya has said that “There are 100 grades of mystic way. And the status of revelation and among its miracles is having 7th grade. And Salik (student)

who lived in this matter who will not go further in this matter.

Hazrat said there are four kinds of supernatural habits.

1. Miracles happened by the prophets.
2. Supernatural habits happen to the holy person.
3. Maunat (help) when there is any matter against habit by some persons who do not have knowledge and Majzub (dauntless) persons of no action and by mad persons.
4. Escalation: When anything that will happen against habit by persons who do not have faith. And which is called escalation.

Hazrat Nizmuddin Aulia has said by miracles there will be three things.

1. The knowledge without education and become a man-learned person without education.
2. The holy persons will see such things as will be seen by the general persons in their dreams.
3. Like the thoughts of the general persons, which will have effect upon them, and in the same way, the thoughts of the holy person, which will have effect on the general persons.

There are mentioned details of some of his miracles as follows.

1. Once Qazi Mohiddun Kashani was seriously ill, and in appearance there was no chance of his recovery from illness. When Hazrat Nizmuddin Auliya went to see him and he was dying at that time, and due to the blessing of the feet of Hazrat, he was well, and there was a complete recovery of his health in this matter. He stood to welcome Hazrat Nizmuddin Auliya into his house.

In his shrine building there was a digging water well, but there was found sour water in the well. One day he was present in the Sama meeting. And he has asked to bring by his servant Iqbal the paper, pen and inkpot. Hazrat has written something on the paper and asked Iqbal to put the paper in the well. Upon putting the paper in the well, the water has become sweet.

One of his disciples, Moulana Baderuddin, has seen one camel on his threshold in one night. He was sitting on the camel, and that camel was flown in the air and went away. In the last part of the night, a camel came back there and Hazrat came down from the camel and went into the shrine building.

There came a thought in the mind of his disciples that if Hazrat will give his drink water to him, then it will be deemed his miracle in this matter. Hazrat was able to understand the danger of the disciple in this matter, and he was given his drinking water to him.

The strange event of the king: King of Delhi Ghias Uddin Tughlaq, who used to not say anything in appearing to Hazrat Nizmuddin Auliya. But he has foulness in his heart. One time he went to Bengal from Delhi. And he has sent a message to Hazrat Nizamuddin Auliya to leave from Delhi. And also after that, he should leave from Ghiaspur. At that time he has become some sad in this matter, and he has said, "Hanooz Dilli Door Ast," which is a Persian phrase that translates to "Delhi is still far away." It is associated with the Sufi saint Nizamuddin Aulia, who is said to have said it to Sultan Giyasuddin. The phrase is used to convey a sense of nonchalance about threats that are far away.

At last it happened that still he could not reach Delhi, and there was a fallen palace of Tughlaqabd upon him, and he died. He could not reach Delhi as per his fate. Till now, people have used this phrase as a proverb in this matter: "Delhi is still far away."

6.Hazrat Nasiruddin Mahmood Chiragh Dehlavi

Hazrat Nasiruddin Mahmood Chiragh Dehlavi is the bright lamp of the Chisti Sufi Chain. And he is the successor of Hazrat Nizamuddin Auliya. He is a brave man in the field of the Islamic religion. And he is a person of belief in the field.

Family conditions: His main ancestor was Hazrat Shaikh Abdul Latif Nairvi, who was a resident of Khurasan. And he came to Lahore from the migration of Khurasan. His son left the residence of Lahore and reached the Awadh area in India.

Parents: His father, Shaikh Yahiah, and his mother, who resided in Awadh. His father was a Sufi. His mother was a pious lady. And she used to spend much of her time in worship. And she was like the lady Rabia of her time. His father was a rich person and used to sell pashmina (a long piece of soft material such as wool that is worn by a woman around her shoulders.) in the market, and he has slaves with him.

Genealogical record of his mother: Her genealogical record of his mother is as follows:.

Shaikh Nasir Mahmood bin Shaikh Yahiah bin Abdul Latif bin Yousuf bin Abdul Rasheed bin Sulaiman bin Shaikh Ahmed bin Shaikh Mohammed bin Shaikh Shuabuddin bin Shaikh Sultan bin Shaikh Ishaq bin Shaikh Masood bin Shaikh Abdulla bin Hazrat Waiz Asghar bin Waiz Akbar bin Ishaq bin Sultan Ibrahim bin Adham Balaqi bin Shaikh Sulaiman bin Shaikh Nasir bin Hazrat Abdalla bin Hazrat Umar bin Qattab.

Place of birth: He was born in Awadh.

His name is Nasiruddin.

Surname: His title is Mahmood.

Title: His title is Chiragh Dehlavi. There are some reasons for his being called Chiragh Dehlavi. When Maqdam Jahanian Jahan Gast went to Makkah and he met Imam Yafi there, in his conversation there came a discussion about holy persons of Delhi.

Hazrat Yafai told him that there were many holy persons in Delhi before. And all were passed away from the world. Then Imam Yafai told that “Now Nasir Awadhi is the lamp of Delhi and who is remaining there.”

Hazrat Maqdam Jahanian Jahan Gast Syed Jalal returned from Makkah after some days, and he was pledged at the hands of Hazrat Nasir Uddin Chiragh Dehlavi. And afterward he was blessed by his caliphate.

For the calling of Hazrat Nasiruddin Chiragh Dehlavi, the second reason is that "Once there came Darwesh people to Delhi for travel and tourism. They met with Hazrat Nizmuddin Auliya. And those Darwesh people were sitting in the presence of Hazrat Nizamuddin Auliya. By chance, Hazrat Nasiruddin Mahmood Chiragh Dehlavi came in the presence of the excellancy of Hazrat Nizamuddin Auliya. Hazrat Nizamuddin Auliya asked him to sit there. But he told him that "there will be a backside of him to Darwesh people. Hazrat Nizamuddin said, "There will be no face or backside of the lamp." He was seated as per the order of his spiritual master. His front and back are both sides equal and the same. As he can see from the front side and from the backside as well. And from that, he became well known and famous with the title of 'Charagh Dehlavi'.

The third reason is that one time the king who has enmity with him and who did not like his rule and power. At the time of Urs of Hazrat Nizamuddin Auliya, the king has stopped supply of the oil for the shrine building. Hazrat Chiragh Dehlavi was told about this event by Hazrat Nizamuddin Auliya. He was asked, "In the digging of the well, whether there was any water from it." Hazrat Naseeruddin said, "Yes, sir." Hazrat Naseeruddin Auliya gave him the order, "To fill it in the lamps and to illuminate the lamps."

He was done like this, and all lamps were illuminated not by oil but by the water. Hazrat Nasiruddin Mahmood became well known and famous with the title of the Chiragh Dehlavi all over the world.

Shock in childhood: When he was nine years old, his father left this mortal world.

Education and training: Upon the death of his father, the weight of his education and training fell on his mother, and she has borne that responsibility in a good way. She felt her full responsibility in this matter. She has tried good endeavors. He was surrendered to Moualan Abdul Karim Shervani. He has soon completed the knowledge of the manifest. At the age of 20 years, he has obtained all knowledge and discontinued his endeavors.

Company of the Darwesh persons: Since the beginning of his life, he used to be engaged in the efforts of the soul. He began living in the company of one Darwesh. And Darwesh used to live in a jungle area away from the city. He was not concerned with the world, and he used to live by eating grass and leaves.

Arrival in Delhi: At the age of 43, he arrived in Delhi, and upon reaching Delhi, he went in the presence of Hazrat Nizamuddin Auliya, and he was at his service for a long period of time.

Pledge and caliphate: Hazrat Nizamuddin Auliya blessed him with the pledge, and afterward he was awarded him saintly dress. Upon him there was a special favor and kindness of his spiritual master. And who made him his custodian and successor? All relics that were found by him from Baba Fariduddin Ganj Shaker were given to him. And advised to keep those relics which he has kept by him as well as holy saints of Christ have kept with respect and honor.

His record of the caliphate is connected with the Imam of the holy persons, Hazrat Ali, in 18 sources.

One event: Hazrat Zikeria Mulani's disciple, Mohammed Gazroni, once came into the presence of Hazrat Nizamuddin Auliya, and he stayed one night in the shrine building. When Tahjud prayed, he removed the blanket and went for ablution by keeping it in one place. When he came back after ablution, he could not find the blanket at its place, so he began saying angry words to the servant.

Hazrat Chiragh Dehlavi was engaged in the worship, and when he heard the conversation, he stood and gave his blanket to him and finished this matter in this way. Someone has told this event to Hazrat Nizamuddin Auliya, who called him on the first floor and was given him his special blanket. And prayed for his well-being. And was given his blessing for both worlds.

Request in the presence of spiritual master: For the sake of respect and for this reason that Amir Khursro, who has special nearness in the presence of Hazrat Nizamuddin Auliya, and Amir Khursro, who can reach in his presence at any time. He could not tell him, but he was passed his message by Amir Khuso in the presence of his spiritual master. That by living in the city, there will be disturbance in the engagement and in the worship. As there will be used to the coming and going of the people. If there will be permission to go and stay in the desert or in the mountain area. And there will be engagement of the worship with peace and satisfaction.”

Hazrat Amir Khursro told Nizamuddin Auliya and replied as follows: “To tell him to stay in the city.” And face the oppression and violence of mankind in this matter, and for exchange of it, give them sellessness and favor.”

Endeavors. He was engaged in severe endeavors. One time, his soul disturbed him a lot. He has eaten a large quantity of lemons to overpower the soul, and he has become ill severally.

One time he did not eat food for ten days, and some person told this matter to Mahboob Ilahi. He was called him before, and when he went before him, he gave an order to Iqbal to bring one bread. Iqbal brought one bread with spreading a large quantity of the sweet upon it.

Hazrat Nizamuddin Auliya was given an order to eat all the items before him. And he was very surprised at how he could eat items at once. But he ate all things as he could not refuse the order of his spiritual master.

His final advice: He was given final advice to Shaikh Zainuddin and Shaik Kamaluddin that upon his death to put the saintly dress of his spiritual master in the grave upon his chest. And a wooden bowl to put at his headside. Beads in his finger. Staff and foot sandals at his side.

Death: 32 years after the death of his spiritual master, he left this mortal world on 18th Ramadan in the year 757 Hijri. In the room, Hazrat used to live; his tomb was built there. There will be celebration of his annual death anniversary. His final resting place is visited by general and special persons in large numbers.

His caliphs: There are many of the caliphs, but some of the famous caliphs are mentioned as follows:.

Khaja Bande Nawaz Syed Mohammed Gesu Daraz, Shaikh Kamaluddin (his sisters's son), Maqdam Jahnain Jahan Gasht. Hazrat Shaikh Saderuddin Tayeb Dulha, Syed Mohammed Jafer al-Mulki Hussaini, Moulana Alauddin Sindalavi, Moulna Khajgi, Moulana Ahmed Thanasari, Moinuddin Khurd, Qazi Abdul Muqtadar bin Qazi Rukanuddin, Qazi Mohammed Shadi, Maqdam Shaikh

Sulaiman Rudalvi, Shaikh Mohammed Mutawakil, Shaikh Danial alias Moulana Awad, Maqduim Shaikh Qwamuddin.

Some of his teachings are as follows:

Attributes of the Peer: Oh, Darwesh, on the mystic way, such a person is called Peer, one who has usage of the innermost of the disciple. And for each second and minute to find difficulties and problems of the disciples and solve them. And to clear the mirror of the innermost and behind.

Duties of the disciples: The true disciple is called such a person as one who will obey the order of the peer. And what he will show to him, then he will see in this matter. Think each and every time about the presence of the peer. He should tell his peer whatever comes through, good and bad, in his heart. If there are any bad thoughts in his heart about his peer, then he is not a true disciple.

The capital of the fakir person is endeavor. And what should be the true heart? And not with the aim that mankind should think of him as a worshipper and ascetic or a person of endeavors.? But these endeavors should be required, especially for the sake of Allah. When endeavors are done with sincerity, then they will be fruitful. And Allah will reach disciple, the final destination.

Real work: Hazrat has said, “Original work is to safeguard the soul. In the revelation, it is compulsory for a Sufi person to stop his breathing so that he can find the peace of the

innermost. When he takes breath, then his innermost will be worried and find the defect therein.

Sayings: One of the Hazrat's sayings is as follows.

1. In all deeds, there is required pure intention.
2. The loaf of the business is a good loaf.
3. To the extent mystic person will get knowledge of Allah, then to such extent he will be away from relations.
4. Darwesh should not disclose to an unrelated person his needs if hunger will prevail upon him.
5. In the demand of the world, if there is a good intention, then it will be deemed the demand of the other world in reality.
6. Sama is the cure of sympathetic persons, as there will be a cure of illness of the manifest, and in the same way, for pain of the innermost, there is no other cure than Sama.

Daily recitals: Some of the daily recitals shown by him are as follows.

1. For the love of Allah, he said to recite 5 times verse Amma after the Asar supererogatory prayer.
2. For the eye sight: To perform two rakats after Eisha prayer and in every rakat to recite 'Enna Ataina' three

times after verse Fataha. In prostration, recite the following:

“Mustaqni besamihi wa basri wajalaha al-waris.”

Some of his miracles: One Azuddin was present in his presence. Hazrat Nasiruddin Chiragh Dehlavi has written something on the paper. Azuddin was given the paper to present at the tomb of Hazrat Nizmuddin Auliya.

Azuddin wanted to read it but he did not read the paper. He thought first to present paper in the tomb of Hazrat Nizmuddin Auliya, then he would read it later. Upon presentation of the paper, when he looked at the paper, it was clear. And there was no writing on it.

Sultan Mohammed bin Tughlaq was departing from Delhi to Thatta, and he took the learned and holy people of Delhi along with him. He wants to take Hazrat Chiragh Dehlavi. He said, “During the journey of the Sultan taking him, which is not auspicious for him as he will not return in safe and secure condition.” So it was happening like this. Due to his prayer, Feroz Shah became the Sultan of the Dehli kingdom.

In the last days of the life of Hazrat Nasiruddin Chiragh Dehlavi, there began coming a good smell from the body, just like the smell of the body of Hazrat Nizamuddin Auliya.

7.Hazrat Amir Khusro

He was courtier of the kingdom of Delhi. And noble person of excellance of kingdom. And he is the disciple and caliph of Hazrat Nizmuddin Auliya.

Family details: He belongs to the famous Hazara Balq family. And knowledge and wealth are specialties of this family.

His father's name is Ahmad Saif Uddin Mahmood. He was a noble person of Hazara Balq. And he came to India during the time of Chen Gizi Khan. And worked in the royal court on higher-grade post.

Brothers: He has two brothers, and the names are as follows.

- 1.Azuddin Ali Shah
- 2.Husam uddin

Birth: He was born in Momenabad, which is now known as Pityali. And his name is Abul Hasan.

Title: His title is known as Yaminuddin.

Education and training: He has obtained education and training under the protection of his father. When he was nine years old, his father left this world. After the death of his father, one of his far relatives has paid attention and care for his education and training.

Emaduddin Mailk, who has an important position among people of his time. And his age was 130 years old, and who was his ancestor. His education and training were completed in Delhi.

Pledge and caliphate: When he was eight years old, then his father took him in the presence of Hazrat Nizamuddin Auliya. He wanted to select his spiritual master by himself. Upon hearing this, his father went inside in the presence of Hazrat Nizamudidn Uddin Auliya. But he was sitting there at the door and began writing some couplets. And he began thinking that if Hazrat Nizamuddin Auliya is a perfect holy person, then he will reply to his couplets. And he will call him inside.

Then Hazrat Nizamuddin Auliya told his servant to go and recite his two couplets before the boy who was sitting at the door. When he heard these couplets, he immediately went inside in the presence of Khaja Nizamuddin and was blessed with his pledge. And there was work of sincerity, belief, and love, and in some days he has obtained his spiritual master's favor, love, and affection in this matter,

and the example of it is very difficult to get in this matter. Hazrat Nizmuddin Auliya wore a saintly dress to him.

Love with Khaja Hasan: His love with Khaja Hasan was reached to the level of passion. There were known facts in this matter, and Prince Sultan Khan flogged Khaja Hasan for this reason. Prince Sultan Khan was called to him in his presence and has asked him about love. He has replied among us that being two was no longer, and Prince Sultan Khan asked him for proof in this matter. Amir Khushro removed his sleeve and showed him signs of flogging, and there were also find signs of the flogging on the hands of Khaja Hasan at the same place.

Relations with kings: He was in the service of Prince Sultan Khan, who was the son of the Sultan Ghaisuddin Balban. Prince Sultan Khan used to live in Multan. Amir Khushro tried many times to resign his post. But Prince Sultan Khan did not allow him to leave his job. When Prince Sultan Khan was martyred in Multan, he came back to Delhi and went to the service of Amir Ali Khan. Upon sitting with Alauddin Khilji on the Delhi throne, he became his courtier. So from Sultan Qutubuddin to Mubarak Shah, every king of Delhi liked and loved him very much and paid him his favor and attention. In the royal court, he has much respect and honor. As for Sultan Ghiasuddin Tughlaq, upon his name he has written his book

‘Tughlaqnama’, and who used to give him more respect and honor than other kings of Delhi.

Meeting with Hazrat Qalandar Sahib: Once, Sultan Alauddin Khilji sent some gift items to Hazrat Qalandar Sahib in Panipat by him. Hazrat Qalandar Sahib was very happy to hear his poetry, and then he recited his poetry to him. Then, upon hearing his poetry, he began weeping. Hazrat Qalandar Sahib asked him, “Khusro, whether you understand anything or are only weeping?” He replied, “He is weeping because he could not understand anything.” Hazrat Qalandar Sahib was happy to hear his reply, and he has accepted gift items sent by Sultan Alauddin Khilji.

His title : One day there came the thought in his mind that his title is like people of the world. And if it would be good if it was connected with fakir persons. He has told his spiritual master on this matter. And Hazrat Nizamuddin Auliya told him that in the other world you will be called the title of the ‘Mohammed Kasa Lais.’

His final advice: The words that were spoken, the words of favor and affection by the tongue of his spiritual master, which were written by him on paper and put on his neck like a talisman. He has made the final advice to put this paper on which the phrases written should be buried in his grave with him. So the paper should be the source of his salvation.

Death: At the time of the death of Hazrat Nizmuddin Auliya, he was not in Delhi, but he was in Lucknow along with King Ghias Uddin Tughlaq. He came to Delhi upon hearing news of death of his spiritual master. He went to the grave of the light of his spiritual master, and he has resigned his post. Whatever is with him, he has distributed among fakirs and poor persons. And wear a black dress of mourning. And began living at the grave. He has spent a period of six months in sadness and grief.

Finally, on 18th Shawwal in the year 725 Hijri, he left this mortal world. His grave is near the grave of his spiritual master, which is known as ‘Chabutra Yaran’.

There will be celebration of his annual death anniversary. His final resting place is visited by general and special persons in large numbers.

Biography details: He was not only a great poet, but he was also a good author of his time. And a great, learned person with higher-grade taste with him. He was a successful courtier of the kings. But as well as a person's pious nature. He was a Sufi person of connection as well as a great Darwesh person. Hazrat used to wake in the last part of the night and used to read seven parts of the Quran in the Tahjud supererogatory prayers. And used to weep very much in fondness and interest. In spite of his service, he has been fasting for a period of 40 years for 12 months. He

has performed a Haj pilgrimage of the method of Tai along with his spiritual master.

Love of his spiritual master: He has much love and devotion for his spiritual master. And he has reached the degree of “Fana Fi Allah (the real term in Sufism is “Fana Fi Allah,” which *means* “complete and absolute surrender of self too.”

When he will be in Delhi, he used to spend most of the time in the presence of his spiritual master. One day a person came in the presence of Hazrat Mahboob Ilahi. He has seven daughters. He wants to marry them. He needs some monetary help from Hazrat Nizmuddin Auliya. But by chance, in the shrine building, there was nothing except his wooden sandals there. That person came there with great hope from him. He was given those sandals. But that person was not happy. He went from Delhi and stayed in one carwan sarai. Amir Khusro was also staying in that sarai with his lot of goods on his onward journey to Delhi. He smelled the fragrance of his spiritual master in the sarai building. He began wandering in the sarai to find out who came there from Delhi. When he met with that person, he asked about the well-being of his spiritual master. The person in the conversation has mentioned the wooden sandals of the spiritual master. He has taken the wooden sandals and given all of his goods to that person. He was put tied the sandals in his turban and put on his head. And

in this way he went in the presence of his spiritual master in Delhi.

The love of his spiritual master with him: Hazrat Mahboob Ilahi used to love him very much. Once he told him, "Khusro, I used to be upset with all people but not upset with you." One time he said also, "I used to be upset with all people, even with myself, but not upset with you."

His spiritual master gave him the title of 'Turk Allah'. On one occasion he said, "I did not put his step in heaven without Amir Khushro." If there will be permission to bury two people together in one grave, then there will be my permission to bury him in my grave."

On one occasion he said, "On the day of judgment, there will be asked with each and every person what you brought there, and then he will say there that he has brought Turk Allah." Hazrat used to say, "Oh Allah, give salvation for sake of the pain of the chest of Turk Allah."

Once he had objections for ancient people, and for replying Khamsa Nizami, he said one couplet in the Persian language. At that time, one naked sword came upon his head. He has asked for help from Baba Farid and Hazrat Nizamuddin Auliya. Then came one sword, which cut the sleeve of his shirt, and sword vanished away. He was safe in this matter. He went in the presence of Khaja Nizamuddin and wanted to give him details. Hazrat has

shown him the sleeve, so he put his head on the earth by his sincerity.

Poetry: He has said couplets less than 5 lakhs and more than 4 lakhs. At the age of 9 years old, he has written one elegy on the death of his father. He wrote many couplets in praise of Khaja Nizamuddin Auliya.

Hazrat Sadi Shirazi came to India from Iran to meet with him.

Once there was found an excellence of meeting Hazrat Khizer. He has requested that he give his saliva to him. Hazrat Khizer told him that the felicity came in the share of Shaikh Saadi. He has told this to Hazrat Mahboob Ilahi. Hazrat has put his saliva into his mouth. And due to the blessing of it, there was much popularity of his poetry among the people to such an extent that it was not found by anybody like him.

Special books: Amir Khushro has written 92 books, and among them some special books are as follows.

‘Rahatal Muhibin’ in this book he has written malfuzats (sayings and sermons) of Hazrat Nizamuddin Auliya (this book is added in collection of Chistia 8 books well known and famous as ‘Hasth Bahist’ in Persian book). And the translator of this English book has translated ‘Rahatal Muhibin’ from the Urdu version into English, and it is available sale on Amazon.com.

Tuhfafat Assaqir, Wast Hayat, Garret Kamal, Baqia Nafsia, Nihakat Kamal, Qiran Sadin, Matla Anwar Ba Jawab Maqzan Nizami, Shirin Qusro wa Laila Majnu, Aina Skindari, Hasth Bahist, Tajal Futh, Na Sahpra Ejaz Khusravi, Tughalq Nama, Qazin Futuh, Manqib Hind.

Miracle: Shaikh Noor Eldin Abu Fatah Multani was upon his funeral when he raised his hands and began praying Allah and at that time, he became alive and sat and recited one Persian couplet.

8 Moulana Hazrat Shams Uddin Mohammed Yahiah

Moulana Hazrat Shams Uddin Mohammed Yahiah; he is the sun of the nation as well as the religion. He was ascetic, a worshiper, a person revelation of events.

Father's name: His father's name is Mohammed Yahiah.

Education and training: He studied the book 'Bazavi' by Moulana Zaheer Uddin. He has obtained such status in knowledge of principles, jurisprudence, exegesis, and Hadith (sayings of the prophet). For this reason, there will be pride and delight. A large number of rich people of the city were his disciples. For certification of knowledge of

the manifest, research of knowledge of Islam, which is connected with him

In the presence of Khaja Nizamuddin Auliya

He and Moulana Saderuddin Naveli used to live together, and both of them studied with Moulana Saderuddin. When there was a holiday, he and Moulana Saderuddin went to the river Jamuna at Ghaspur for the washing of the clothes. He used to hear that Hazrat Nizamuddin is a famous holy personality. And hear stories of his greatness and miracles. He used to hear that city's great persons, learned, and holy persons used to go in presence and kiss his feet.

One day he and Moualana Saderuddin Novli went to Ghiaspur for washing the clothes. And both of them have decided to go in the presence of Hazrat Niazamuddin Auliya and to see how he has gained knowledge. When we will reach in his presence will not prostrate on the earth and will not kiss his feet. But as per Islamic customs, they will say salam to him and sit there.

Upon this discussion, and with strange thinking, he and Moulana Saderiddin Naveli went in the presence of the excellence of Hazrat Nizamddin Auliya. When Moulana Saderuddin's look falls on the face of light Hazrat Nizamuddin Auliya. When there was an effect of fear and horror of magnificence that both of them have put their heads on the earth in this matter.

Hazrat Nizmuddin Auliya has asked both of them to sit there. And both of them sat there with respect. After some time, he asked them, Are they living in the city? And both of them said yes, living in the city. And then he has asked whether you read something.? And yes, we discussed the book Bazavi with Moulana Zaheeruddin.

Hazrat Nizmuddin has asked one question with them about section Bazavi, which they have studied, but both of them could not reply in this matter as well as this question was not solved with Moulana Zaheeruddin. Both of them were surprised very much, and both of them told with respect and humility that “Our master this problem was left to solve, and our teacher Moualana Zaheeruddin used to say in this matter that he will do research in this matter and solve it.”

Upon hearing this, Hazrat Nizmuddin smiled and put so much light in this matter and that both were satisfied and happy. And at the time of return, Hazrat Nizamuddin was given one pyjama to Moulana Shamsuddin and Turban to Moulana Sader Uddin.

Pledge and caliphate: When he went the second time in the presence of Mahboob Ilahi, he was blessed with a pledge on his hands. Upon blessing of the pledge, he began living in the presence of Mahboob Ilahi. His service, truth, sincerity and love worked well, and at last, by getting the caliphate, he became famous and well known.

Advice and counseling: In this paper of the caliphate they are found advice and counseling, and the translation of them is as follows.

In the name of Allah, Beneficent and Merciful.

All praises are to Allah. And the courage of his friends, who have left the whole world and specially flown to a higher level towards him. Their aim of the hearts is attached to the personality of salvation and for the sake of good name.

So to such friends for them from the reserve of water Kauser, there will be served glasses of love Kauser at morning and evening time. In such a round of service, there will not be a downgraded condition. When there will be nightfall, then their hearts will be due to the flames of fondness. And there will be falling rain of the weeping from their eyes. And these friends, who are in a hidden way, get benefit from the praise of the friend. By their thinking by way of honor, they circumambulate the tip of the veil of honor.

Among them there will be one or another person who will always kept in his heart the freshness of knowledge of Allah and in around the world its effects, and light will be found. Their tongue will be in reality clearly. And he will be the caller of mankind toward Allah. So that he can take

away mankind from darkness and take them to the nearness of Allah, who is the giver of salvation.

Then there was prevailed complete grace and on the prophet of the brilliant Islamic law and bright of mystic way and who at the place of pledge of Allah is special in this matter.

Upon his caliphs who are successful in all places. And on their progeny, who call their sustainer in the morning and evening. And no doubt to call towards Allah, who is alone with his slaves in this matter, which is the great aim of the Islamic religion. And firm attachment with faith as strongly as stated in the Hadith of the prophet of Allah. "There is swear in the personality in whose hands there is the life of Mohammed. If you like, I will tell you by swearing that Allah likes such slaves among all of his slaves who will make Allah dear to them and make slaves of Allah dear to Allah. And by walking on the earth, give advice and teach pious deeds. Allah has praised such slaves in this matter. And those who pray, "Oh, our Allah, make coolers of our eyes from wives and our sons." And make us guides of pious persons."

Also, Allah made it is obligatory for the slaves to follow the prophet of Allah. He said, "Oh Mohammed, say, oh people, this is my way." I call you toward Allah. Myself and my people are on an insight and who are my followers. And without following the prophet, checking and

following their sayings and deeds. And the existence of their hearts by clearing and by the finding except of Allah. And to get disconnected from all and to go toward Allah, otherwise they could not find aim.”

It should be known that my dear son, the sun of the nation and religion, Mohammed bin Yahiah, is a pious, learned person. Oh single God, grant light upon him who is a person of piety and belief. When his aim was firm toward us, we granted saintly dress to him. He has obtained the full part of love, and I have given him full permission that he should follow the prophet of Allah, engage in obedience and worship, and keep his soul safe from sensual desires and dangers. And keep away from the world and its sources.

Keep away from the people of the world.

Keep coming apart toward Allah.

In their hearts there will be lights of heavenly and lighten secrets of the agnelic world, and there will be understanding of the door of praises of Allah.

His disciples: He has many disciples. His famous and well-known disciple is Hazrat Nasiruddin Chiragh Dehlavi. Hazrat Maqdum read ‘Bazavi’ by him, and Hazrat Maqdum used to respect and honor him very much. He has written one couplet in praise of his spiritual master. And its meaning and interpretation are as follows.

“I have asked with knowledge who has given life to you in reality. The knowledge replied that Shams Uddin Yahiah.”

Last days: In the last days, Sultan Mohammed Bin Tughlaq was given him the order to go to Kashmir. He has come back to his house and began preparation for the travel to Kashmir journey. Sultan Mohammed Bin Tughlaq had posted some persons for him to take towards Kashmir. And those people were found in his house. Hazrat told them by addressing them, “What these people are saying. I have seen my spiritual master of lighted consciousness in dreams who is demanding me. I am going in the presence of my spiritual master. Where these people are sending me.”

The next day there was inflammation on his chest. And if there was such a condition, it was created much effect. The news of his illness was reached to the sultan, and he wanted to see him for his satification. He was taken to palanquin in the presence of Sultan Mohammed Bin Tughlaq. And there was increased difficulty very much.

Death: Hazrat left this mortal world in the year 747 Hijri. His grave is found near the tomb of Hazrat Nizamuddin Auliya in Delhi.

His biography: He was not married. He was engaged in his whole life in endeavors, mystical exercises, and worship. His lifestyle was like a mystic way. His manifest

and innermost was clear and clean. He was kept away from relations of the marriage. As well as away from formalities. He does not like to meet people from around the world. He did not like amount of victories even see such amount and did not like much. His servant's name was Fatuh, who used to spend all amounts of victories upon the charties of the people. He has a higher grade among learned persons. He was a research scholar of his time. There are some books about Islamic religion written by him. In the Islamic law and mystic way, he was a person of perfection. The learned person of time and Mashaiq (learned people) who were devotees and followers. Hazrat used to make his disciples if he would find the persons who were true and try his best to avoid in this matter.

Fondness of hearing of the Sama: Before his death he was in the Sama hearing meeting in the shrine building of the Mahboob Ilahi; he was present along with Nasiruddin Chiragh Dehlavi, Shaikh Qutubuddin Munnwar, and many other people were present there. Upon hearing Ode, there was a prevailing rapture upon him, and he stood and began touching his hands on his chest.

Revelation and miracles: Once Hazrat Nasiruddin Chiragh Dehlavi's disciple, Moulana Mohammed Sulaiman, came after Friday prayer in his presence, and at that time, by leaving of his cloth, Hazrat was engaged in writing. There came a thought in his heart that after Friday

prayer there will be engagement of the holy persons and how this is the holy person who is engaged in the writing. At the time of coming thought in the heart of Mohammed Sulaimn, then he lifted his head and said, “Oh, Sulaiman, I am not away empty from this thought.”

9.Moulana Alauddin Neli Chisti

Moulana Alauddin Neli Chisti is Qutub of Allah. He is the knower of secrets of the treasures of Allah. He is a river of perfection and excellence.

Name: His name is Alauddin.

Education and training: He soon obtained perfection of knowledge of manifestation. He has perfection in the knowledge of jurisprodecne, Hadith, argument, execegis of the Quran and mystic knowledge. And Quran-conner and good receiter of Quran.

Pledge and caliphate: He has joined the circle devotion of Khaja Nizamauddin Auliya and been blessed with a pledge. And after some time he obtained the dress of the saintliness of the caliphate.

Gift of Hazrat Mahmood Ilahi: One day he was on the first floor as per his routine. And he was entered into the shrine building. And in the courtyard of the mosque, he was

engaged in the prayer there. Those who have not performed prayer were joined in the prayer behind him. His recitation of the Quran and good voice were very famous. Upon hearing his recitation of the Quran and good voice, there was created one strange condition and rapture and fondness and liking upon Hazrat Nizamuddin Auliya. Hazrat Mahboob Ilahi was given the order his servant Iqbal to go and give his special prayer mat to the person who is Imam in the prayer downstairs.

Khaja Iqbal came downstairs, and when he had finished his prayer, Khaja Iqbal was given Khaja Sahib's gift to him. He has taken it with much respect and honor. And kissed it. And put it on his eyes. And put on his head. And on his fate and luck, he was proud in this matter.

Respect of spiritual master: This is the event of one time that he, Shamsuddin Yahiah, and some other persons came to Delhi from Awadh. He and Shamsuddin Yahiah reached to Delhi and went in the presence of the blessing of the Hazrat Nizamuddin Auliya. And have paid respect in his presence, Khaja Sahib. Hazrat Nizamuddin Auliya has given order to Shamsuddin to go back to Awadh on the fourth day. Both of them were sad and dishearted upon the early return order from Delhi. As this was the order of his master, how can they ignore it? Both were started back journey. When he went to Talpacha, there was a severe fever in him. He was forced to stay at Talpacha for this

reason. And send the request in the presence of Hazrat Nizamuddin Auliya. In which he has informed about fever. He was also written in his request that now what is about his instruction?, Whatever will be ordered, which will be acted upon.

When Hazrat Nizamuddin was able to know his illness, he sent some money, and for his convenience, he sent his plankuin and was given the order to come back to Delhi. He was happy to get a new order for him. When he was asked to sit in planquin, he has refused in this matter. He said what is his power and control, as well as influence, to sit in the palanquin of the Shaikh Nizamuddin. So he came to Delhi in hired dola (sedan).

At the time of leaving, he has been instructed to keep palanquin before him so that his look can fall upon it. So that by seeing it, there will be blessings for his recovery of health. By coming in this way he has reached Delhi. When he was reached in the presence of Mahboob Ilahi, who asked him about his health condition, He was given an order to his servant Iqbal to bring some food, which remained from morning breakfast to him. Khaja Iqbal brought him kachuri (or katchuri noun. Indian cookery balls of fried dough with sweet or savoury fillings, eaten as a snack) , oil ahari (chilli oil). He was eating kachuri and oil of ahari as per the order of his spiritual master. And after eating, there was a decrease in his fever.

When Mahboob Ilahi knew that he had not come to Delhi in the palanquin sent by him, So he has asked why he did not travel in the palanquin.?He said with much respect and honor that if there will be kindness and favor upon this slave, which will be exact in this matter. But it is required for this slave to know his position as well as not forget this.

When there will be fall his look some time, then he will give much respect and honor. And from that palanquin he will get favor and blessing.

Meeting with Moulana Husamuddin: There was a method of Hazrat Mahboob Ilahi that whoever will come from Awadh, then he will ask him to visit the tomb of the light of Hazrat Bakhtiar Kaki. And after that, to meet some people in the city. Then both of them went to the house of Moulana Husamuddin, and Hazrat was not found at his house. After some time it was seen coming Moulana Husamuddin, and there was cloth in his hand, in which there was Khichdi (Indians make Khichidi with rice, dal, spices ghee and lots of vegetables. It's a comfort food for many Indians.), and on the other hand there was fire wood. Both of them want to take a packet of Khicdi and firewood from his hands. But Moulana Husamuddin did not give permission. And he told them to bear weight, which is his right. Both of them sat on one old mat. Moulana Shamsuddin was given one pyjama, and he was given one silver coin. All were eating Khichdi together. At

the time leaving, Moulana Husamuddin kept before him a silver coin given by Moulana Alauddin Neli and Pyjama before Shamsuddin Yahiah, and he was regretted for not accepting these things.

Holy biography: He has absolute authority and he did not make any person his disciple. And he has attributes of a Dawersh person's innermost way. He used to give good elocution. And great-leaning people were used to love his speech. He was a great learned person, as well as a pious personality and perfect holy person. There was some attraction in his voice. Hazrat used to read the Quran as per the following method of reading. Hazrat used to give much respect and honor to the spiritual master. There was simplicity in his nature. He was an example of isolation and an unmarried state.

Last days: In the last days he left all his books and discontinued his daily recitals. He used to read only one book. And there was only one recital. He used to read the malfuzat of his spiritual master, Hazrat Nizamuddin Auliya's book '*Afzal-Fawaid*' (in this book the malfuzats (The *Malfuzat* records the teachings of mystic or Sufi saints and of the pirs and the sheikhs.) of Hazrat Nizamuddin Auliya are found; this book is added to the collection of Chistia 8 books, well known and famous as '*Hasth Bahist*' in Persian). And the translator of this English book has translated '*Afzal-Fawaid*' from the Urdu

version of '*Hasth Bahist*' into English, and this book is available for sale on Amazon.com. And from them get spiritual happiness. And for them, he used to write them by hand.

Some body has asked him that you have many reliable books of each and every knowledge then what is there is reason that you read only sermons of Hazrat Nizamuddin Auliya in '*Afzal-Fawaid*'. He replied that it is right that the world is full of Sufi books. But for me, the Malfuzat of my spiritual master is the cause of my salvation."

Death: Hazrat left this mortal world in the year 672 Hijri. His holy grave is there on the platform known as 'Chabutran Yaran' near the tomb of the light of Hazrat Nizmuddin Auliya in Delhi.

10. Hazrat Khaja Mohiddun Kashani

Hazrat Khaja Mohiddin Khasani is a mystic person of Allah. And belongs to the system of reality and helper of mystic way.

Family details: His family holy persons who ruled the country of Tabrastan and its capital city was Kashan. His grandfather, Khaja Qutubuddin Kashani, migrated to India from Kashan due to destruction and killing by Cheng Gez Khan in Kashan. He came to India during the rule of King

Altamash in Delhi. He used to reside in Multan. And he used to study in separate school. He was famous in knowledge and in wisdom. Where daily Hazrat Zikeria Multani used to go and pray there. One day, Qazi Sahib asked him “Why he came to this faraway place and performed prayer as a follower of the Imam in the mosque. And Bahauddin Zikeria Multani has replied to him that “He is following of the saying of the prophet, in which it was said that one who performs prayer behind pious is such as he has performed behind the prophet of Bani Israel.”

He came to Delhi from Multan. This is an event of one day that the King of Delhi called him in his palace. And king was in his harem. On one side of the king there was Syed Noor Eldin Mubarak, and on the other side was Qazi Fakher Alaima. And who is sitting outside of the harem of the king. When Qazi Shahib came out, then he was asked him where you were sitting.? And he has replied under the shadow of the knowledge. When he was reached near the king, he said salam to him. And King stood to give him respect. And hold his hand and take him in his harem. And he sat him at his side with much respect and honor.

The king of Delhi was given respectable post of Qazi of Awadh. He was joined on this high-ranking post and performed his duties well and in a good way.

Father: His father's name is Qazi Jalauddin Kashani. And who became Qazi of Awadh upon the death of his father, Qutub Uddin Kashani.

Genealogical record:

Qazi Mohiuddin Kashani bin Qazi Jalaluddin Ksahani bin Qazi Qutubuddin Kashani from sons of Hazrat Zaid bin Asai bin Syed Ibrahim bin Syed Mohammd Assi bin Imam Qasim Assi bin Ibrahim Taba king Taberistan bin Hazrat Ismail bin Hazrat Ibrahim bin Hazrat Umar bin Qattab bin Hazrat muthana bin Hazrat Imam Hussain bin Hazrat Ali Ibn taleb.

Name: His name is Mohiuddin, but he was well known as Qazi Mohiddin Khasani.

Education and training: His beginning education was done under the care and attention of his father. He had completed early knowledge of manifestation.

Death of this father : Upon death of the father, he became Qazi of Awadh et a été donné respect pour ce poste.

Pledge and caliphate : After working for some time in the post of Qazi, his heart was upset with the world and matters of the world. He decided to become a disciple of Hazrat Nizamuddin, and so he went to the presence of Hazrat Nizamuddin Auliya, and Hazrat accepted his pledge, then, afterward, gave him saintly dress.

Gift of Hazrat Nizamdin Auliya : Hazrat Nizamdin Auliya was given his own blanket. He brought it to his house with much respect and honor. And he has put it into one box with care. After some days, he opened the book, took out the blanket, and kissed it. And put it on his eyes. And in that blanket, there was much fragrance. Hazrat, in this way, opened the box and used to watch the blanket. And many years passed away, but there was no decrease in the fragrance of the blanket. He was surprised very much in this matter. At last, he washed blanket very much. As he will wash blanket to such an extent, then there will be an increase of fragrance in it. He has told this event in the presence of his spiritual master Mahboob Ilahi. And who told, by full tears in his eyes, « Qazi sahib, this is my courage, which is kept in the category of lovers of Allah. »

Advices: Hazrat Mahboob Ilahi was given caliphate papers in which there were found some advices as follows. The following is a paper of caliphate, and its translation and interpretation is mentionnée as below.

You should leave the World. Not to have relations with the world and the people of the world. And not accept estate. And not to accept rewards from Kings. If there will come travelers with you, if you have nothing with you, then think of the situation as grace as well as gratitude from Allah.

If you do such as and I hope that you will do it. THEN YOU ARE MY CALIPH. If you do not do it, then Allah is caliph upon the Muslims.

Isolation and unmarried state : After getting blessing of devotion and obtaining of the caliphate. Then he left the world, the people of the world, and the dealings of the world. He became a follower of habit of isolation and unarrmied state. He has resigned from the post of qazi and brought the certificate of Qaziyat in the presence of Mahboo Ilahi and torn it off.

Offer of the king : After leaving sources of the life hazrat has faced much hardships. There came condition of indigence and hunger. Life began with tightness and poverty. One of his devotees, without his information and knowledge, informed the king Alauddin Khilji of Delhi about his condition. When he was able to know in this matter, he was given order to give the post of Qazi of Awadh to him, which was his inheritance, and given with much rewards, and facilities and there was prepared certificate of Qazi of Awadh for him. Sultan Alauddin Khilji tried his best to accept him the post of Qazi of Awadh.

Request : When he was able to know in this matter, then he has gone in the presence of Hazrat Mahboob Ilahi. And told him the whole event that sultan wanted to give him the

post of Qazi of Awadh without his desire and wish. So whatever your order in this matter will be done.

Reply : Hazrat Mahboob Ilahi liked this matter and told him that, « If there was danger in your heart. So for this reason this event was happened in this matter.”

There was an effect of sadness in him that why Hazrat Mahboob Ilahi has said to him such thing. He was passing his life in such indigence and poverty. And followed poverty and hunger. And thought indigence as a matter of pride and felicity.

11. Hazrat Khaja Kamaluddin

Hazrat Khaja Kamaluddin has with him perfection in the mysticism. And he has magnificent of the reality.

Family details: He was the son of the daughter of Hazrat Nasir Uddin Chirgah Dehlavi. And his family was residents of Awadh, and his genetic record reached to Hazrat Imam Hussain.

Father's name: His father's name is Abdul Rahman.

His mother :Who was like a pious lady of Rabia.

His brother's name is Zainuddin, who was a caliphate of Hazrat Nasiruddin Chiragh Dehlavi.

Place of birth: He was born in Awadh.

His title: He was a great person of knowledge, and due to too much knowledge, he became well known as an allama (learned person). He came to Delhi and became a disciple of Hazrat Nizamuddin Auliya. And he got a saintly dress of caliphate from him. He also obtained saintly dress from Hazrat Nasiruddin Chiragh Dehlavi.

Stay in Ahmedabad: Upon wearing the saintly dress of the caliphate, he went to Ahmedabad. Where he was engaged in the work of guidance in the right way. And a large number of people entered his circle of devotion.

Visiting of holy places: He has performed 7 Hajj pilgrims, and in Madina he visited the tomb of the prophet. He went to Jerusalem. He came back to Delhi by visiting Khurasan. And during this journey, he met many rich persons as well as many rulers. And they have paid much respect to him.

Victories: There was such a position of his victories that when he came back to Delhi, at that time with him there was 30 loads of goods and belongings on camels with him. in which there were 30,000 gold coins and rupees. And upon seeing this, Hazrat Nasiruddin Chiragh Dehlavi said, “Shaikh Kamal, why have you brought this world with you?” He replied, “I was able to know on the way that Shaikh Nizamdin had left the world. And in his place you have sat on the custodian seat. If I go empty, then my

relatives and others will say something in this matter. And for this reason I have brought goods and belonging with me. And now I will distribute these things among learned, holy, and poor persons. So he has done like this.

Tatar Khan wants to grant him 80 rupees as daily allowance as a present for him. And for that matter, he has given him a copy of the order in this matter. He took copy of the order in the presence of Hazrat Chiragh Dehlavi and asked him what to do in this matter. Hazrat Chiragh Dehlavi told him, « As it is without demand and intention, you have got pension. » So, this is his victory amount. So you accept it.

As per the order of his spiritual master, he has accepted the pension amount.

Marriage and sons : As per the order of Hazrat Chiragh Dehlavi, he has married. There were born three sons and one daughter. His elder son, Shaikh Nizamuddin, died in his youth. His second son, Shaikh Nasiruddin, has obtained knowledge during his lifetime. Hazrat's third son is Shaikh Sirajuddin. His daughter was married to Shaikh Burhanuddin.

Death : He left this mortal world on 27 Zeqad in the year 756 Hijri. His grave is found near the tomb of Hazrat Nasiruddin Chiragh Dehlavi in Dehli, and which is visited by a large number of people.

His biography : He was a personality of miracles. He is a darwesh, who has authority of permission. He was a great learned person. He was a guide of his time. Hazrat Nasiruddin Chiragh Dehlavi used to respect him very much. If he finds it on the way, then Hazrat Nasiruddin Chiragh Dehlavi used to stop there.

Hazrat Bande Nawaz has written about many of his qualities in his books. Hazrat Maqduum Jahan Jehania Jehan Gast has studied the book ‘Sharah Mashariq Anwar’ by him.

Disciples and devotees : Moulana Ahmed Thanesari, Moulana Panipati, Tatrar Khan, and Moulana Sagriza Multani were among his disciples.

Sultan Feroz Shah, nobles, ministers, generals and special persons, in short, all were his devotees. The papers of caliphate of Hazrat Maqduum Jahan Jehan Gast given by Nasiruddin Chiragh Dehlavi were written by him.

12.Hazrat Maqduum Samiuddin Suherwardi Dehlavi

Hazrat Maqduum Samiuddin Suherwardi Dehlavi is the light of the meetings of guidance. And a member of reliable of his time. And a person of secrets, and the crown of the holy persons. And sun of the piety persons.

Family details: His genealogical link is connected with Musaib bin Zubair in the 16th chain as follows.

“Maqdam Samiuddin bin Moulana Shaikh Fakheruddin bin Shaikh Jamaluddin bin Ismail bin Ibrahim bin Shaikh Hasan bin Eisa bin Noah bin Mohammed Sulaiman bin Dawud bin Yaqub bin Ayub bin Hadi bin Eisa bin Musaib bin Zubair.”

Father's name: His father's name is Shaikh Fakheruddin, and he was a disciple of the Syed Saderuddin Mohammed, alias Raju Qattal.

Brother: Moulana Maqdam Shaikh Ishaq Dehlavi is his elder brother.

Birth: He was born in Multan in the year 808 Hijri.

His name is Samiuddin.

Education and training: He has obtained knowledge of manifestation from a famous disciple of the Moulana Sanauddin, who was a disciple of Mir Syed Sharif Jirjani. And he has obtained perfection in Hadith, Islamic jurisprudence, and the exégèse of the holy Quran. He was among the persons of perfection as well as the great persons of excellence of time. He has obtained knowledge of the innermost from his father. At the age of 12 years, at midnight, his father used to call him in his special room and to give advice and counseling. And secrets of Allah's

education and hints and points. And for him, he used to pray with extreme humility, as follows?

"Oh, Allah, due to much kindness and great favor for eternal felicity and wealth of Sarmadi."

Education and training: Even though his father was his spiritual master. But he obtained the caliphate, saintly dress, and guidance from Shaikh Kabir Uddin Ismail. And who is Shaikh Kabir? He went to the presence of Shaikh Kabir and requested his grant of caliphate. And told him, in this way, there will be no decrease in his perfection in this matter.

There is here a Persian couplet, and its translation and interpretation are as follows.

There will be no decrease in the light of the sun. » If in Badakshan, there can be conversion of stone to ruby.”

Hazrat Kabir told him he would get a saintly dress from his brother Shaikh Fazallah for him. He said this for some time, but he got the same reply. At last, one day, he told him, The foundation devotion, the dealings of spiritual master and disciple are due to the cause of the connection of the heart. I found this connection with Hazrat firm and straight.”

There is a Persian couplet, and its translation and interpretation are as follows.

“If there will be favor or no favor, I will not leave your door. I have caught your door. And I do not have another door.”

Upon hearing this, Hazrat Kabir was very happy. He took him by the armpit. He was taken to his special room and blessed with the disciple position. And advised him, and, after performing two rakats of supererogatory, he was given a special saintly dress.

After getting the special saintly dress, it came to him that by leaving the education of manifest to be engaged in reconciliation of the innermost.

His spiritual master was able to know his thinking, and he told him. «The foundation of religion and the basis of the religion are existing due to the knowledge.» So do not leave it. I desire from Allah that you get benefit from both manifest and innermost. As our spiritual masters of the mystic way, who were getting benefit from grace of the chest and wealth of the knowledge of meaning. I hope that you will be decorated and ornamentated.”

The genetic order of the mystical way

which is connected with Hazrat Shaikh Suhabuddin Suharwardi.

Samauddin disciple of his father, Shaikh Fakhruddin, and Shaikh Kabir, Hazrat Saderuddin Mohammed alias Raju

Qattal, Syed Ahmed Kabir, Hazrat Shaikh Rukanuddin Abufatah, Shaikh Saderuddin Arif, Shaikh Bahauddin Zakaria, and Shaikh Suhabuddin Suharwardi.

Leaving of the residence: He migrated from Multan and stayed in Antabur and Bayana for some period of time. During the rule of Sultan Bahlul Lodhi, he came to Delhi and settled down.

Presence of Delhi kings: Sultan Bahlul Lodhi came in his presence, and he has given him advice as follows::

“Oh King, you got a kingdom during your old age, so be afraid of Allah. Keep away from falsehood and sin. Send thanks to Allah. And increase the grace of thanks. In the Quran, it is mentioned: Lain shukartum la yazidkum. » If you thank me, I will give more. Keep away from sins. ‘Lain kufartum enna azabi lil-shadid.’ ‘If you will be ungrateful, then there will be my severe punishment.’

He gave him his special prayer mat to the King, which he put on his head, and went away from there.

After the death of Sultan Bahlul Lodi, his son Nizam Khan sat on the throne of Delhi kingdom and is famous for the title of Skindar Lodhi. At the time of the departure from Delhi, he went in the presence of his blessings and requested him to study the book ‘Miazan Tasaraf’ by him. By studying his pretext, he wants to know the meaning of ‘Assasadac Allahu fe darain’. He said, "Make Allah you a

pious person in both worlds." » The sultan has asked him to repeat. In this way, he was done repeating it three times. Then he was kissed on his hands. Then I told him with humility that his desire was completed, as he wanted to say this by your holy tongue. Hazrat liked very much his higher-level manners, and then he has done revelation for some time, and he said it by tongue of favor. "Nizam, I have a desire with Allah that makes you the Skindar of the time. Many people of mankind get benefit from you." So he became famous as Nizam Khan Skindar Lodi.

Marriage and sons: He has two sons. One was Abdulla Biabani, and the other son is Hazrat Nasiruddin, who became his successor.

Last days: His special disciple and caliphate, Shaikh Jamali, came from the journey of Makkah. And he was shown by his eagerness to see his elder son, Shaikh Abdulla Biabani. He desired to bring him into his presence. Upon hearing this, Hazrat was very happy. He touched his body to his chest. He was given a special dress for him. He has written one letter and given it to him. And on the letter, who has written in Persian one couplet and for half couplet, its meaning and interpretation are as follows:.

‘There is no power with me in the big ocean’.

The next day, he called Shaikh Jamali and told him, God knows, you did not see my son Abdalla Biabani. I do not want you to separate from me. Present for my funeral.”

Death: Hazrat left this world a week after the above event on 17th Jamadi Awwal in the year 901 Hijri.

- **Grave:** Some years before his death, he was seen Hazrat Bakhtiar Kaki in his dream, who was standing at the Shamsi Water Reservoir. And he is saying, “This is your place.” So, his grave of light is situated in Meher Wali, near Shamsi Water Reservoir in Delhi, which is visited by a large number of people there. There will be a celebration every year on his death anniversary. Set of words of Mada Tariq (in which numbers associated with each letter are added together to yield a certain year)

The Mada dates are 'Qaza', '**Mahtab Jannat**', and '**Arif Muttaqii**'.

His famous and well-known caliphs are as follows::

Hazrat Nasiruddin, Moulana Shaikh Jamali, and Shaikh Adhan.

Biography details: He has comprehensive knowledge of Islam and mystic law. The condition of his generosity was that there used to be many thousand rupees with him, but he did not use them to save from the victory amounts. All

he will spend on fakirs, poor, needy, and orphan people. Hazrat used to take loan amounts to fulfill the needs of the people. His personality of extrinsic and intrinsic was attached with good qualities. Hazrat Shaikh Abdul Haq Muhadit Dehlavi said, Hazrat Sami Uddin has comprehensive knowledge of abstinence and piety, as well as knowledge of custom and reality, and in enough passion of his usage was perfect. When he sees any ill person by his look of favor, then there will be no illness or complaints of chest. When he will look at the side of the student, then the edge of his shirt will be full of hope of fulfillment of his desire and needs for the flowers.

Fondness for knowledge: He has written a margin on the book of ‘Lamat Shaikhuddin Iraqi’. And one magazine, ‘Maftal Israr,’ is a memorandum of the knowledge.

His teachings are as follows:

The three people will be kept away from the reward of Wahi. First those old people who are involved in sins. Secondly, those young people who are not lifting sins by hope of repentance. Thirdly, the liar king.

His true saying is: :The meaning of the flattening of the face is an option for a condition of Danish people. And if there will be no ability to follow then their sayings, actions, and deeds should be followed so that effect of the outlook

of Darwesh will take out zinc of the ill-will of the innermost.

Recitals and Wazaif: Hazrat used to wake up at midnight and, by doing ablution, performed prayers. And engage one part of the night in superrogatory prayers. Then he will be busy till morning time in revelation. He will perform Jajar, Chast, and Ishraq prayers. Perform Zuhar prayer, and after Asar prayer, he will engage in revelation. By hearing the prayer of Maghrib, he will open his eyes. And upon performing Maghrib and Awabin prayers, Hazrat engaged again in the revelation. After performing Eisha night prayer, Hazrat used to go to his house.

Revelation and miracles: Hazrat Shaikh Jamali came back from Mecca to Gujrat. Then he said, "Thanks, Jamali, come back after the Mecca journey. After some days, one person came back from there and informed me that Shaikh Jamali had arrived there.

Hazrat Jamali mentioned that during the journey period, he faced many dangers. Sometimes it happened that he was disappointed by his life. And on such occasions, he was seen well there. And he was giving him a betel leaf with happiness and encouraging him. And satisfy him. Hazrat Jamali said due to his help and assistance that trouble at once was turned from trouble to comfort.

13. Khaja Baqi Billah

Khaja Baqi Billah is the sun of reality. And he is a falcon in a mystic way. And life under Islamic law. And a higher level of dignity and good abilities.

Family details : From the side of his grandfather, his genealogical link reaches back to the grandfather of Khaja Ahrar, Shaikh Dagasthani. His grandmother is related in her link to the Sadat family members.

His father's name is Qazi Abdul Salam. Hazrat Qazi Sahib is resident in Kabul. And he belongs to the category of learned persons and persons of perfection. In sufism, exegesis of the Quran and Islamic jurisprudence, he was an example in the persons. With religious excellency, Qazi was owner of the world as well as much of the excellency with him.

Birth: He was born in Kabul, in Afghanistan. There is a difference in his date of birth. Some people have written his date of birth as 971 Hijri, and some other people have written it as 972 Hijri.

His name is Syed Raziuddin, and he was well known and famous with the name Khaja Baqi Billah.

Education and training: His father was not careless about his education and training. When he was five years old, he was admitted to school. He completed Quran reading in the school. Upon completion of primary education, he went in the presence of Moulana Sadiq Halwai. And along with him, he went to Mavra Nahar from Kabul. Still, the primary knowledge was not yet finished, but at that time he had put his step in the way of mysticism. In the meeting of knowledge in Mavra Nahar, a member of excellence regretted his early leaving of the initial knowledge. When he heard this, he told him to present any hard book if he would not satisfy and make him no happy, then his regret in this matter is right.

In the search for reality, Hazrat, instead of learning the knowledge of manifestation in Mavra Nahar, began searching for the knowledge of the innermost. In Mavra Näher, who used to search for Darwesh. Fakirs and holy persons. And in this search, he went to Balaq, Badkashan, and Samarqand. He also went to Lucknow. He was benefited and helped by the favor and blessing of the holy persons. Among them is Khaja Obeid Uallah. Hazrat Amir Abdulla Balqi, Hazrat Shaikh Samarqandi, and Shaikh Babai are noteworthy.

Meeting with Majzub (dauntless person): In Lahore, there used to be one Majzub person. He tried his best to meet him in this matter, but he was not successful. At last,

he called him, prayed for him very much, and gave him many grâces.

Pledge and caliphate: He went to Mar Wa Nhar from Lahore. He used to see Hazrat Khaja Amangi in dreams, and he used to talk to him. “Oh, my son, we are waiting for you. So, come soon for the meeting so that there will be no tension of waiting to see you here.”

He soon went in the presence of the blessing of Hazrat Khaja Amangi. He was pledged on his hands. Hazrat Khaja Amangi kept him in the shrine building for three days and nights. And these days, he lived in solitude. In these days, he was able to know about Hazrat Khaja Amangi’s condition and status very well. He benefited very well from the favors and other benefits. His spiritual master had given him caliphate.

It is also said that upon his victory over the soul of Hazrat Khaja Bahuddin Naqshbandi, he was benefited in this matter.

Stay in India: As per the order of his spiritual master, he came to India. He visited Lahore a second time and stayed there for one year. He left his residence in Lahore and migrated to Delhi. He stayed in the fort of Ferozi in Delhi. He used to perform five prayers in the mosque of Ferozi.

Marriage and sons: He was married twice. And there were born two sons. Hazrat Khaja Obeidallah is from one first

wife, and Hazrat Khaja Abdulla was born from a second wife. Hazrat Khaja Abdulla, who is four years younger than his brother Hazrat Khaja Obeidallah. These two brothers, when they were two years old, had their father leave this mortal world.

Death: Hazrat left this mortal world on 25th Jamadi al-Akhir in the year 1012 Hijri. He was forty years old at the time of his death. His grave in Delhi, which is visited by special and general people.

His caliphs: Among his caliphs is Shaikh Ahmed Sarhindi, who is well known and famous with the title of Mujadid Alif Thani. Who was the greatest learned person of all, as well as perfect and famous. He was advised by Shaikh Ahmed Sarhindi to keep his two sons in his company for some days and teach both of them with knowledge and training, and his other famous caliphs are as follows:.

1. Shaikh Tajuddin Sambhali
2. Khaja Husamuddin
3. Shaikh al-Ihdad.

Biography details: Hazrat Baqi Bill was a famous and well-known position among the chains of the Naqshbandia. The reason for the fame of the chain of the Naqshbandia in India is responsible for his personality and attributes. With attention, extreme humility, modesty, and lowness, he was unique. He used to like solitude.

Hazrat used to live in a condition of silence and less talk. And used to give much respect and honor to Darwesh, learned persons, and Sadat people. He was unique among affection, kindness, and forgiveness. The condition of habit was that he could not tolerate the difficulty of other people. In patience and mildness, asceticism and self-sufficiency, generosity, simplicity, and care was a great, unique example. He was engaging himself in the worship and revelation. He was a higher-level example of seclusion. His dignity and grace can be seen from his face. And for his greatness and higher grade status, all were well known in this matter.

Fondness of knowledge: He had written one magazine. This magazine is about the exegesis of the verse “Wa huwa makam einama kuntum and Einama tawallu fasuma wajaiha lillahi.” His letters show his fondness for knowledge. He also has a fondness for poetry with him. He has written encomium upon birth of both his sons.

His teachings: The foundation of the Sufi chain of Naqshbandia is laid upon some reformation. Which are as follows.:

1. Hosh Daum (*awareness of breathing*)
2. Nazar Bar Qadam (*watching over the steps*)
3. Safar Dar Watan (*traveling in the homeland*)
4. Khilwat Dar Anjuman (*retirement in company*)
5. Yad Karu (*remembering, recollecting exercises*)
6. Baz Ghast (*restraint*)

7.Nighadast (watchfulness) 8. Yad Dast (*keeping of the memory*).

In addition to the above, there are three other reforms, as follows.

1. Waqf Zamani (*time-halt*) 2. Waqf Qalbi (*heart-halt*)
3. Waqf Adadi (*number-halt*).

His teachings are full of treasures of the reality and knowledge of Allah.

Trust of Allah: He said this is not trust to leave resources and sit. But its meaning is to utilize the resources as per Islamic law. And not see at the means.

Leave: The meaning of the leaving is that the heart should be away from all graces of word and hearafter. And keeping away and indifferent from all conditions and observations. And there should be attraction and permanent sadness toward Allah.

Golden Sayings

- 1.The ascetic act is to keep away from interested things.
- 2.To keep away content from absurd things. There should be content on things as per the requirement. There should be keeping away from things of eating and drinking as well as living things.

3. To keep away patience from the taste of the soul.
4. And to be kept away from love and like of the things.

There are three kinds of Pirs.

1.Pir of saintly dress. 2. Pir of education. 3. Pirs of the company.

Those who bent their neck and surrendered God's will, and they did not see calamity and trouble as calamity and trouble.

Dwam revelation is big wealth, which will cause popularity in the hearts.

Daily recital and Wazaif (In Sufism, a wazaif is a regular recitation of Quranic verses, hadiths of supplication, and various Duas. The plural of wazaif is wazaif): In addition to remembrance, Hazrat used to teach Asbat Mujrid, which means doing remembrance of Allah only. Without narration and affirmation to some of the few people he used to teach Zikar Qalbi (a practice in which one focuses on remembering Allah in their heart) and for some people for recital 'La ilha Illah' and to some others in the name of Allah.

Revelation and miracles.

1. Some days before his death, he said that there would be the death of a great person of the Sufi chain of Naqshbandi.

2. One day the son of the horsekeeper came into his presence, and he said there was severe pain in his father's stomach. He said that he did not fulfill the horse's rights. And ask him to return the rights of the horse, and then he will become all right. The son went to the presence of his father and told him the order of Hazrat. The horsekeeper said yes, but in reality, he had not fulfilled the rights of the horse. He gave his horse some grain and oil cake, and then he became well at the same time.

3. There was one person in his neighborhood, and upon him there was cruelty and oppression by the ruler. He tried to evict him from his house. There was reached this news to him. He told the cruel ruler that there are living fakirs in the locality and it is not legal cruelty. That ruler was in such ecstasy of rule that he did not care about his saying in this matter. One more time Hazrat advised him, but there was no effect upon him. After two or three days, that cruel ruler was arrested for charge of robbery, and he was killed along with family members and relatives.

14. Hazrat Shah Abdul Haq Muhadith Dehlavi

Hazrat Shah Abdul Haq Muhadith Dehlavi is a learned person of Allah. And he is an ascetical person of Allah. He was the Shaikh of his time as well as the most learned person of the time.

Family details: He belongs to a respectable family of Bukhara. His grandfather, Agha Mohammed, was the possessor of the wealth of family as well as excellence, as well as having with him wealth of spiritualism and knowledge of wealth.

For Central Asia, there was the 13th century, which was a period of problems and difficulties. And there was killing, and looting was a general matter at that time. His grandfather was very anxious due to the force, and because of the Mughal invaders, he was forced to leave Bukhara for this reason. And he was migrated to India during the rule of King Alauddin Khilji, and he was reached at the royal court. And Sultan Alauddin sent him and other special persons to Gujrat to conquer it. Upon conquering Gujrat, he settled down there.

He has with him 101 sons. Among them, 100 sons died. This heartbreak life event made him upset to live in Gujrat. He came to Delhi with one son. He died on 17th Rabbil Thani in the year 739 Hijri.

His father's name is Moulana Saifuddin. He was a good poet as well as a great learned person, and he was a holy person of Allah.

Birth: He was born in the year 958 Hijri in the Muharram month. His name is Abdul Haque.

Education and training: His father paid a lot of care and attention to his son's education and training. His early education was done in the presence of his father. He was intelligent. And he has completed the reading of the Quran in a few months. He became a Quran-conner in a few-month period. By the age of 18, he had completed the knowledge of the manifestations.

Hajj pilgrimage: There was fondness for him for Hajj pilgrimage. He left Delhi with the intention of becoming a Hajj pilgrim. He went in the presence of Abdul Wahab Manqi in the year 996 Hijri. He has obtained favor and blessing from him. He has obtained knowledge of the innermost from Abdul Wahab Manqi and read books of mysticism with his help. And, under his guidance, he has done worship in the grand mosque of Makkah. He used to go to special places, and he used to pray there. And he said, When this fakir was in Makkah, in the house of the Prophet, which is well known as Bait of Khadja. » And which is much holier in Makkah, after the visit of the Bait-Allah in Makkah. Where I used to go and used to stand there. And cry there like fakir people. And say, "Oh, Prophet of Allah,

give something. Oh Prophet of Allah! This Fakir and your caller. Who is standing on your door?. Whatever comes to mind. And whichever comes on the tongue, which I will ask. And get the full edge of my shirt full of it from there.”

Pledge and caliphate: His pious father was his first spiritual master. As per the order of his father, he was pledged at the hands of Syed Musa Galani. And he was benefited by his special attention and care. When he went to Makkah, he was pledged at the hands of Shaikh Abdul Wahab Manqi. After a few days, he was given the caliphate of the Sufi chain of Quaderia, Chistia, and Shazlia. In this way, he was connected with four Sufi chains of Quaderia, Chistia, Shazlia and Naqshibandia.

Glad tidings. He has said that, as per the sign of the prophet, Hazrat Abdul Quader Jilani made him his disciple. Upon the pledge, the prophet gave him glad tidings in the Persian language by saying, بزرگ خواهی شد . And it means he'll grow up.

Return to Delhi: Upon getting the signal of Shaikh Abdul Wahab Manqi, he came to Delhi, and he established one school in Delhi in which there will be education of religion. He has spent all of his life in Delhi, giving lessons and guidance in the right way and in the writing and compilation of the books.

His sons: His son Shaikh Noor al-Haq, who was a holy person.

Death: Hazrat left the world on 12 Rabbil Awwal in the year 1051 Hijri. His tomb is situated in New Delhi near the Shamsi Water Reservoir on the right side, which is a place of visit for the general and special people.

Biography: He was a learned person as well as a good person. He was a person of condition as well as a person of connection. Hazrat used to engage very much in worship and mystical exercises. He was well known and famous in India as a Muhadit (scholar of traditions). He was perfection in the knowledge of Hadith (the traditions of the holy prophet). He tried many endeavors and efforts to expand this knowledge.

Fondness of knowledge: His fondness of knowledge is known by his books written by him. Some people have mentioned he has written more than 100 books. His books are written on different subjects. His famous books are as follows.

1. Usool Hadith
2. Maraj Bahrain
3. Risala Dar Masla Sama
4. Wahidat Wajud
5. Akbar al-Akhyar Fe Asrar al-Abrar
6. Lataif al-Haq
7. Asmail al-Rival
8. Madaraj al-Nabwa
9. Jama Barkat
10. Takmil al-Eman

His teaching of Hadith: He said in the term of all Muhadiths there will be application of the Hadith upon

prophets saying and doing as well as speech. The certification of any Hadith that will reach the prophet is called Marfuf. And which will reach the companion is called Maoquf. The certification of Tabain (the first generation of Muslims are called the companions of Muhammad.) The second generation of Muslims are called *tābi‘ūn* "successors." The third generation, called *Tabi‘ū al-tabi‘īn* ("successors of the Successors"), is called maqtuh. A person who is engaged with Hadith is called Muhadith, and one who is engaged with history is called Akhbari.

Kinds of Hadiths: There are three kinds: Shaz, Munkar, and Muatal. In real life, there are three kinds of Hadiths:

- 1.Sahih
- 2.Hasan
- 3.Zaif (weak)

Narrator (Ravi): He said if the narrator of a Sahi Hadith is one person, then it is called Hadith Gharib. If there are two narrators, then it will be called Aziz. And if there are more than two narrators, then it will be called Mashoor. If there are more narrators and they enter the category of unlimited, which will be termed as Adat Mahal. An agreement for such falsehood is called Hadith Mutwatir.

Six books: Those six books, which are famous, are prescribed, and are called 'Sahah Sitta'. Their names are Sahih Bukhari, Sahih Muslim, Jama Tirmizi, Sanin Abu

Dawood, Nesai, and Sunin Ibj Maja, and as per some persons, in place of Ibn Maja is Mouta Imam Malik.

Straight path: He said for students there is a required way of safety, and for students sabil (way out) of firmness is that he should think illegal for consideration of philosophy. He should avoid a large number of arguments in speech and close doors of controversy, people of the arguments, war, and battle.

The belief of the people of Sunnah and Jamat is sufficient upon the arguments of all persons. And engage in following it. As for wisdom in the dealings of Islamic law and the orders of the book and Sunnah, think as deposed. And not make manqul (reported) under maqul (reasonable) and keep away from tawil (interpretation) and tashkik (raising doubts). And not to go out of the circle of faith and trust. And should not confirm his wisdom of incable and incomplete insight.

Conformity of Sunnah and Islamic law and Sufism: There should be no thinking that Sufism is against the religion of Islamic law as well as the book and Sunnah. God forbid, in both groups there is no main difference. There is no any kind of disparity in both of them. It is special and brief that the Sufi people of this nation are in manifest and innermost are the people of the light of Sunnah and openers of veils of reality. In the mystic way, in act and in condition, and in research of meaning in found

certification, and in sincerity, are sure to know the decive of the soul to know information and data of abstinence, manners, and civilization in which are unique. Except purification of the manifest and innermost, privacy of the heart, and purification of the soul, and in which among them no one could not go ahead of them. As for him in deeds, conditions, manners, position, rapture and fondness, points, signs, but all perfections that helped him and which were not given to any group in this matter.

Some of his sayings are as follows.

1. Good luck, success, higher fate, and good fortune are signs of the meeting of the holy persons.
2. Usually, due to a sense of honor and respect, a person will live in a valley of peace and good luck.
3. To sit without thinking and not take work with the power of wisdom is also a matter of worse and cause of loss of the power.
4. Not to give value to grace, which is the cause of anger of Allah.
5. To keep care of one thing and to get it perfectly and beside it, which will cause a loss of it.
6. Peace of heart is in oneness with God, and difficulty and troubles are in here in more.

7. The worst thing is sitting among unwise people. In this matter, unwise, in my opinion, is that person who has no grief of the perfection and no regret for his condition.

8. The love of the world and faith in wisdom and obedience are causes of infidelity and deviation from the right path.

Recitals (Wazaif) religious chanting: He used to recite this blessing as follows::

“Alla humma sale ala Syedna Mohammed bada kulli zarati alaf alaf marra.” Its translation and interpretation is "Oh, pure Allah, pour down graces equal to all particles on Hazrat Mohammed at many thousands times upon him."

He has said that knowledge, power, and mercy are three attributes of Allah. The student who is seeking aim and for which he is must pay attention toward these three attributes and get grace. But getting a look at these attributes is not meant to put trouble in his habits.

He has said, “To look in the direction of oneness of Allah and his remembrance and say, ‘La Illah Illa Mohammed rasul Allah’. And with perfection engaged in its repetition. And engrossed in this memory of Allah. After that, have only engagement of remembrance of ‘La Illah Illa Mohammed rasul Allah’, and if possible, he himself firm on this and agree for this, and from there will be no left phrase of Mohammed, and I could not leave Zikar of the prophet. And I could stay on words of ‘La Illah Illa’ as the light of

the prophet is in light of ‘La Illah Illa’. There will be an increase in the perfection and beauty of the person in remembrance of the prophet.

15.Shah Kalim Allah Shahjehanbadi

He is accepted as a slave of Allah’s court. He is like cream among special quality people. His mystical exercises and endeavors were uncountable, and he has learned the secrets of Allah. And enlightenment of Allah.

Family details: His ancestors were from Khajand, a Turkistan country.

Father's name: His father's name is Shaikh Noor Allah. He was mentioned as Haji. Some of the books of historians have written his name as Noor Allah. During the rule period of Emperor Shah Jehan in India, he was the most successful, well-known, and famous engineer of his time.

Genealogical record of his father: His genealogy record connection with the first caliph of the prophet is as follows.

Shaikh Noor Allah bin Shaikh Ahmed bin Hamid Siddiqui.

Birth place: He was born in Shahjehanabad (Delhi) on 14th Jamadi Thani in the year 1060 Hijri. He has mentioned

details of his birth in the book ‘Ruqat Kalimi’, and from the word Ghani, his date of birth is found.

He is known as Shaikh Kalim Allah.

Education and training: Hadith and Islamic jurisprudence he studied with Shaikh Abu Raza. Upon obtaining this knowledge, he went in the presence of Shaikh Abdul Fatah Quaderi; he has done endeavors for obtaining **knowledge of the innermost**. And after some time, he was perfect in the knowledge of the innermost. For him there is a link of studentship and permission of deeds from Hazrat Shaikh Burhan Uddin, alias Shaikh Bahlul bin Kabir Mohammed bin Ali Siddqui Burhanpuri.

Search for reality: He met a holy person. He was also not free from engagement at that time. That holy person taught him the voice of Sarmad. Soth (voice) Sarmad is also called Soth Layazal. In Jog (the yoga) knowledge, it is called anhad. And by engagement work he has obtained such voice, and about this work that holy person told him that which could not be found with him in this matter. He has asked that holy person when he will get his aim in this matter.? and with this engagement work, he was not able to get his aim. He has left that engagement work.

Meeting with Majzub (dauntless person): During his youth period, he became the lover and devotee of one boy of Khatri (Khatri is a caste originating from the Malwa and

Majha areas of the Punjab region of South Asia that is predominantly found in India but also in Pakistan and Afghanistan). The Khatri claim they are warriors who took to trade. But that boy did not pay any attention or care toward him in this matter. In the city there used to live one Majzub person, and about him it was said that when he accepted anything from a person, then his work would be completed in that matter. He took some sweet crackers with him and went near him. That Majzub accepted his sweet crackers. On the second day, when he went near that boy, the boy sat him near him and was done much favor to him. There was another effect of his favor upon him. And his heart was disgusted by that boy. Hazrat began to go in the presence of Majzub. One day, Majzub called near him, and he sat upon keeping his head on his thigh. When Majzub woke from his sleep, there was rapture upon him. He felt the manifestation of special changes upon him. When he went in the presence of Majzub, and that Majzub felt danger from him. And he sat near him and told him. "If you want this type of fire and I have with me much, But there is water with Yahiah Madni. Go in his presence."

Fondness of pilgrimage: When there was fondness of visiting Makkah and Madina, so he went to Makkah in the year 1101 Hijri, and from there he went to Madina.

Pledge and caliphate: He was with a caravan, and he was sitting in the oasis. Hazrat Yahiah Madni was given an

order to one person to bring one person, and his name is Kalim, who is out of the city, in a caravan of travelers. That person went and called there, but nobody replied. He heard the call, but he thinks that the person is calling some other person. So he kept silent. That person came back and told Hazrat Yahiah Madni there seemed to be no person by such a name. I have called, but no one replied. Hazrat Yahiah Madni told that person to call with the name of Kalimallah Shah Jahanabadi. That person was done like this. When he was heard calling, then he was sure that the person was calling him, so he replied and was accompanied by him and reached in the presence of the blessing of Hazrat Yahiah Madni. He recited one rubai (rubai in English (ru:'ba:i) noun. a verse form of Persian origin consisting of four-line stanzas.) in his presence. Hazrat Yahiah Madni was very pleased to hear his rubai. He was requested for a pledge, and Hazrat Yahiah Madni accepted his request and accepted his pledge. He stayed some time in the presence of his spiritual master and passed higher grades of spiritualism.

Return: Hazrat came to India as per the order of his spiritual master. Upon reaching Delhi, he stayed in between the Jama mosque and the Red Fort area. In Delhi, he spent all his life teaching and showing the right path. Many thousand people were benefited by him.

Source of living: He has one house with him. He used to receive rent of 2.50 rupees. He used to live in another rental house, and its rent was 50 paise. And with the remaining two rupees, he will spend expenses on himself and his family members.

Death: He died at the age of 81 years, 9 months, on 24th Rabbil Awwal in the year 1142 Hijri. His grave of light is situated in between the Jama mosque and the Red Fort in Delhi. Every year his Urs (death anniversary) is celebrated on a grand scale by Hazrat Mustahsin Faruqi, who is the custodian of the shrine building. There will be continued meetings for three days.

His son: His son Mohammed Ghous, who was a holy person. He was a disciple and caliphate of Hazrat Fakheruddin Fakher Jehan.

His special caliphs are as follows.

1.Hazrat Nizamuddin Aurangabadi. 2. Hazrat Mohammed Hashim 3. Hazrat Shah Ziauddin Sahib 4. Hazrat Shah Jamaluddin 5.Khaja Yousuf.

Biography details: He is Fana fillah, a Sufi term that means "annihilation in God." He is a person of unmarried status and oneness of God. He is included among the great holy persons of Allah. He was a great scholar of his time. He was Qutub of his time. He was unique in his endeavors and mystic exercises. He was a strict follower of the

Sunnah of the prophet. He used to perform nafil (extra) prayers very often. He used to wake up in the night and engage in the worship of Allah. When he will begin speech, then he will show skill of eloquence and rhetoric as such that there will be much effect on the hearing persons. In his habit there was find much cleanliness and refinement as well as neat. He will take a bath each and every day. He used to be clean and pure. He has much fondness for Sama hearing. He had a particular interest in and fondness for recitation of the holy Quran. He was unique in trust and content.

Farkh Sair, king of Delhi: He has as much devotion to him. He has tried his best many times so that he can accept something from him. But he did not accept estate, house, and gifts from his side.

Fondness of knowledge: His letters are full of the treasurers of Sufism and knowledge of God, and these books have been published by the name of 'Maktubat-e-Kalimi.' His famous and well-known books are as follows:.

1.Sais Sabil 2.Tasnim 3.Ashra Kamila 4.Quran al-Quran 5. Muraqa Sharif Kashkul

He has passed his message through his speeches, letters, and books.

Union of reality: He has written his caliphs Hazrat Nizamuddin Aurangabadi that the rush of mankind is a

cause of thanks to Allah. There will be a rush of mankind, and then there should be much thanks to Allah. Mankind is only favor and kindness of Allah. There should be no worries in this matter, as this wealth could not be found by all persons.

Victories money: He said whatever money there will come from victories, which should be distributed to fakirs. The day if victories money will not be received then should be think contentment because in indigence and hunger there is great affect.

Wasal: He said Wasal is textsing to be away from all things. And should not pay likeness for anything. To get lost in colorless is only the meaning of killing in this matter. The preamble at the start of these conditions is selfless from all senses. This condition is like a condition of death. The only difference is that in death there is no presence, but in life there is.

Remembrance and thinking: For getting remembrance and thinking, he used to spend all his courage and timing. For one second and one minute will not engage and be busy in such things, which will be a disturbance for matters of remembrance and thinking of Allah.

Golden sayings: Some of his golden sayings are as follows:.

1. There are two kinds of knowledge; one is knowledge, and the other is condition.
2. There are four kinds of Touhid (oneness of God). 1. Touhid Emani 2. Touhid of knowledge 3. Touhid Hali (condition) 4. Touhid Ilahi (Allah).

1. Love is such a thing upon which there is dependability, soundness, and defect of the faith and action in the world. And their share is reward and punishment in the other world.
2. The loss of such a thing, which is called indigence, and which was searched by the side of Allah.
3. To hand over all of things in the hands of forgetfulness is called faith.
4. Fasting is a superior worship as well as worship of excellence as per concealment and hidden way.

In the following, some of his recitals are mentioned as follows.

1. Shaikh Kalim Allah Shah Jahanabadi used to sit alone after voluntary prayer while lifting his hands toward the sky and say 100 times 'Ya Rab'—whatever will be asked of his desire from Allah and which can be obtained. If you recite 1000, then there will be no doubt of success in this matter.

2. He said that fulfilling the desire of saying ‘Allah Akbar’ is good and beneficial, but it should be recited at least 100 times.

3. To overthrow the enemy: He said when he will face the enemy, then he should recite the following prayer.

“Ya Subh, Ya Quddus, Ya Ghafur.”

4. For success: One who will recite this prayer will be successful in his aim. “Ya Hai, Ya Aleem, Ya Aziz, Ya Karim, Subhanka Ya karim, tu karkuni sab rastam. Bahaq **Eyaka Nabudu Yayaka Nastain.**”

5. For increase of sustenance: He said for increase of sustenance to recite daily 100 times.

“La haul wala quwata eilla billa aliul azim.”

Revelation and miracles: There were many miracles by him. Some of them are as follows:..

1. When he was reached to Madina, he stayed in one place, which was far from the city. Suddenly he came out of the Rabat Amer building. He told other people who were present there to come out of the building. Upon his coming out of the building, the roof of the building had fallen. And there were safe lives for all people.

2. The two trees of guava of his disciple had dried up. He was requested in this matter. He gave him residual water

from the ablution and asked him to put water in the roots of the trees. And he did the same, and the trees were green.

3. One year there was no rainfall in Delhi. Some learned people came to his presence and requested prayer in this matter. He stretched his hands and prayed, "Oh, creator, be merciful upon mankind." Upon this prayer, there was heavy rain in the Delhi city.

16.Hazrat Moulana Fakheruddin Fakher Jahan

The lover of the prophet Hazrat Moulana Fakheruddin Fakher Jahan among proud persons who were in the beginning and in the last persons. He was Qutub in his time. As well as a unique person. And trooper of the saintliness of his time. And chairperson of the meeting of the miracles.

Family details: His genealogical record, by link of Hazrat Suhabuddin Suherwardi, will reach caliph Hazrat Abu Baker Siddique and has written in 'Silsila Hadith' as written by himself as Siddiqui.

The details of his father: His father's name is Hazrat Nizamuddin. Ancestor of his family members came from out of India and were settled down in Nagran

(Kakori) in Awadh. His father, Hazrat Nizamuddin, came to Delhi, and we pledged at the hands of Hazrat Shaikh Kalim Allah Shahjehanabadi and were blessed with saintly dress. As per the advice of his spiritual master, he went toward the Deccan side. And he was settled down in Aurangabad and began engaged in guidance in the right way.

His mother belongs to the family of Hazrat Syed Mohammed Gesu Daraz.

Brothers: He has four brothers. Hazrat Syed Ismail was his elder brother. And there were the other three stepbrothers as follows: 1.Ghulam Moinuddin 2.Ghulam Bahauddin 3. Ghulam Kalim Allah. And these brothers who were pledged on his hands.

Sister: His sister also pledged on his hands.

Blessed birth: He was born in the year 1126 Hijri in Aurangabad.

His name: His father was given news of the birth of his son to Hazrat Shaikh Kalim Allah Shahjehanabadi. Hazrat was very happy about this matter, and he was sent for him his special dress. He was given his name as Moulana Mohammed Fakheruddin, and he said, “He is my son.”

Prediction about him: Hazrat Shaikh Kalim Allah Shahjehanabadi told about him that “This my son will illuminate and brighten Shahjehanabad by his light of advice.”

His title is well known and famous as ‘Mohib al-Nabi.’ The reason for his being well known as ‘Mohib al-Nabi’ is that he went to the court of Hazrat Khaja Gharib Nawaz in Ajmare, and at that time there was one holy person for some of his work. Khaja Sahib gave him glad tidings to recognize him. And your work will be done by him. His name is ‘Mohib al-Nabi’. And that holy person found him and told him the whole story in this matter. And from that day on, he became well known with this title of ‘Mohib al-Nabi.’

It is said that another reason that once on the Urs, Hazrat Nasir Uddin Chiaragh Dehlavi was given some benediction from the public kitchen. He told him you would become ‘Mohib al-Nabi’, and from that day on he began calling him ‘Mohib al-Nabi’.

Education and training: He studied some books with the help of his father. He studied the books ‘Sharah Waqia’, ‘Mashariq Anwar’, and ‘Nafhat Ans.’ And one book on medical subjects. And one magazine about arrow art. And all these books he studied with his father. He studied some other books with Miya Mohammed Jan Jev, which are ‘Fasus al-Hukam’ etc. He studied the famous book

‘Hadaya’ by Maulavi Abdul Hakim, who was a famous scholar of knowledge and expert in jurisprudence.

An event of his childhood: When he was seven years old, he was pressing the feet of his father. There was prevailed upon him sleepiness. The prophet was given five grains. When he woke up, he saw five grains of coffee in his hands. His father was also awake. And he said by holding his hand that there is a share of him in the grains. He and his father ate those grains.

Pledge and caliphate: In the childhood period, he became a disciple of his father. When he was 15 years old, his father gave him the caliphate.

Death of his father: One year after giving his caliphate, his father left the mortal world, and at that time Hazrat was 16 years old.

Mystical exercises and endeavors: After the death of his father, Hazrat began living in the worship of Allah. He did not give information about his condition to anybody. Those people who were near him did not know about his mystical exercises, worship, and endeavors.

One of his spiritual brothers and the caliphate, Khaja Kamgar Khan, asked him whether he would conduct a circle of Zikar and arrange Zikar of Jahari. He smiled and told him to pray for his divine help in such works. He stretched out his hands for his prayer. And immediately the

wealth of grace that was found was taken back from him. Hazrat was regretful in this matter and Hazrat was forgiven and given to him in this matter. The wealth of grace was taken back, and more grace was given to him by his prayer.

Service: Upon his request, Nawab Nizam Dowla appointed him commander-in-chief, or Naib Bakshi. He has performed his duties in the best possible way for a period of three years, then he has resigned his post and gone to Aurangabad.

Arrival in Delhi: There was one event that he was engaged in the worship, and he was heard one invisible call. بند بگسل and its meaning is be a free boy. Upon hearing this, the thought in his mind was to go to Delhi. When he was present on the grave of the light of his father, then there he was in revelation and heard an invisible call in which it was heard. Shah Alam Fakhri Bikhodi Tekt Rovan Min شاہ عالم فخری بخودی ٹیک روان بن and upon hearing this, Hazrat decided to go to Delhi for a visit. He arrived in Delhi in the year 1160 Hijri.

Arrival in Pakpatan: Upon arriving in Delhi and after six months, Hazrat went to Pakpatan to visit the tomb of Baba Faird Ganj Shaker. He was halted four nights in Panipat and was getting blessings and favors from Hazrat Bu Ali Qalandar.

Marriage and son: For getting the cure of one disease, he accepted the advice of Hakims and married in Aurangabad. And there was born one boy to him, and he was given his name as Ghulam Qutubuddin.

Death: He left this mortal world on 27th Jamadi Thani in the year 1199 Hijri in the last part of the night. He was 73 when he left this world. His grave is a spring favor, and blessings are situated there in Meherwali in Delhi.

His caliphs: The names of his famous caliphs are as follows.

1.Khaja Noor Maharavi 2. Hazrat Mir Ziauddin 3. Malvi Khuda Baksh 4. Nawab Ghaziuddin Mir Khan Almutlaq Nizam Shah Fatah Allah. 5. Malvi Mohammed Ghouse 6.Shah Rooh Allah. 7. Shah Qamar Uddin 8. Hazrat Mohammed Ghouse.

Biography details: His personality was comprehensive of manners of manifest and innermost. He was polite and hospitable. He used to give respect to each and every coming and going person. And in illness, he used to stand to give respect. He has much humility in him. He used to spend much of his time in worship, mystical exercise, endeavors, and revelation. There was such a condition of his generosity that whatever money and things would come in presentation, Hazrat used to distribute all things. He did not used to keep anything for himself.

There was such humility with him that his scavenger, who did not visit the shrine building for two days for clearance, when he was able to know this matter, went to his house to see him and was given some money and regretted that there was a delay in his visit in this matter.

Fondness of knowledge: His letters are a treasure of knowledge. And which were published by the name of ‘Ruqat Murshadi’ and his famous books are as follows::

‘Fakher al-Hasan’ ‘Eiqaid Nizamia’, ‘Seerat Mohammedia’. ‘Einal Yaqdin’

His teaching is helpful for obtaining higher-grade spiritual status and for guidance.

The status of psychic’s travel: He said that in the big world, Arif (mystic) observes his real beloved. And in the psychic’s travels, he can also see this wealth. In the beginning, it is only a mirror; in it, there is a reflection of pure personality. Secondly, man is a small world. And clear and transparent are mirrors. In it, the light that Arif observes. Which is from the first observation that the upper level and the psych’s depends upon getting complete mortality. Salik’s innermost will be clear from all except Allah. And there will be an overpowering of the personality of Allah upon him. So a place of nearness will be found and will be attained by nafil voluntary prayers.

Presence with Allah. He said the reality of aim all is that to get the presence of Allah in this matter. There are different methods, like zikar hidden or zikar in a loud voice, or thinking, revelation, or consistency.

Unconsciousness: He said unconsciousness is grace, and there is required thanks for it. But Salik (student) should be content with it. And think it source to get aim and higher grade stages. They will also be found unconscious on opium and bhang (a mild preparation of marijuana made from the young leaves and stems of the Indian hemp plant). The difference is that this type of unconsciousness is not good but is bad. When one is found unconscious, there is required much engagement in worship and revelation.

Zikar and checking account: He said to be engaged in Zikar as much as possible. But it is not required as such, which will affect health conditions. There is also a required checking account in this matter.

Sayings: Some of his sayings are as follows.

1. To keep away presence and invisible from the heart.
2. Remembrance of Allah is first and foremost.
3. Salik (student) should have not leave control of timing in his hands.
4. Salik (student) should not be deceived by the soul.

5. The human manifesation being is a comprehensive of status of Allah and position.

Daily recitals: Hazrat used to advise ‘Pananfas’, remembrance of Allah Jali, and hidden. He said to follow practice pious deeds like voulitary prayers (nuafil), prayers and Tahjud and Eshraq prayers, and recitals like blessing on the prophet (Darud) and reading of the Quran, which should be made compulsory upon the salik.

Revelations and miracles.

1.Nawab Mir Ghazi Uddin Khan had a severe reluctance to understand the issue of ‘Wahdat Wajud’ (Wahdat Al-wujūd is an Arabic phrase that translates to "the unity of existence)", and he was able to know of his revelation. One day Hazrat went to his presence and mixed his fingers with his fingers and his palms with his palms. And seen at the Nawab Sahib was seen smiling. Nawab Sahib became unconscious. Nawab Sahib said that “Upon his awakening, he could see every non-living things, botany, flora, and animals.

1.On his journey to Delhi from Aurangabad, a blind old woman entered his presence. She has requested that her eyes be given light. Hazrat touched his hands on her eyes, and at the same time, the old woman could get back her light of the eyes.

2.Qazi Zia was suffering from an ache, and he went into his presence. Hazrat was embarrassed with him. Upon embracing him, Qazi Sahib was well. And began feeling such power with him, like that he was not ill before.

17. Mirza Jana Jan Mazhar Shaheed

Mirza Jana Jan Mazhar Shaheed is the decoration of the martyr of the time. And he belongs to corner the of heaven. And he is a guide in a mystic way. And he is a guide for people of reality.

Family condition: His genealogical record by the link of chain of Mohammed bin Hanifa reach to Imam of the holy person Hazrat Ali Ibn Taleb by 28 chains. His ancestors migrated to Turkistan from Taif in the 800 Hijri. At the time when King Himayun came to India from Iran and was given the grace to the throne of India, and with him, two brothers, Mahboob Khan and Baba Khan, also came to India. And these two brothers who belonged to this genealogical record. Their record is connected by three chains to Amir Kamaluddin. Hazrat's genetic link is connected with Baba Khan by four chains.

Mother's genealogical record reached with Amir Sahib Qaran

His father spent his whole life serving King Aurangzeb. And in the last period of life, he has left the world and people of the world. He was benefited by a holy person of the Quaderia Sufi chain.

Blessed birth: About his birth and his miracle, Saadi Shirazi has written one Persian couplet in this matter before 500 years ago which as follows.

Jan dar awwal mazhar dargah shud
Jane Jan khud mazhar Allah shud

He was blessed with this world in the year 1113 Hijri. His name is Shamsuddin.

Death of his father: When he was 16 years old, at that time his father died in the year 1130 Hijri.

Education and training: He has studied knowledge of self-evident during the life period of his father.

And the books of Hadith he studied under the guidance of the Shaikh of Muhadisin, Shaikh Abdulla bin Salem Makki's disciple, Haji Moahmmmed Afzal Sialkoti and Quran he was studied by Shaikh Abdul Khaliqi 's disciple of the Hafiz Abdul Rasool Dehlavi. In the age of 20th year his heart was cold from the world, and he has put his step in indigence.

Pledge and caliphate: He went in the presence of Syed Noor Uddin Badayuni and was blessed with the pledge in this matter and he was obtained sainly dressed in the Sufi chain of Naqshbandia. And he was became famous and well known. While living in the presence of his spiritual master, he has done endeavors and mystical exercises.Upon the death of his spiritual master, he was benefitted by many holy persons of the Naqshbandi Sufi chain.

After that, for a long period of time, he was benefited in the presence of faovur of Shaikh Shah Abid Sunami, who was benefited by his spriutal favors. He gets from him saintly dress of the chain of Naqshbandia and was become well known and popular. By living in the presene of his spiritual master he began engagement of worship and mystical excercises.

Last days: In the last days, Hazrat began spending much time in daily recitals and worship. There was increased his engrossment very much.A large number of people have entered in to his circle. When he bid goodbye to Mulla Naib by weeping with full tears in his eyes, he said it is seen that there is not seen our meeting.

One day, by thanksgiving for the grace of Allah, he said, “There was not remained any wish of his heart that was not fulfilled. True benefactor of reality was given reality of the religion of Islam and was given much knowledge and given

devotion to action of deeds. And was given a miracle of firmness. On the way which was required was given, as well as given revelations, miracles, and usages. Send holy persons for favors of endeavors and was reached to higher grade status. He has done witness of manifest, which is having a much higher grade in the nearness of Allah. And he was shown his wishes.

Final advice: In his final advice, he said in his funeral and burial there should be followed the Sunnah of the prophet. For people in his circle, he advised them to follow the method of Sunnah till the end of life. And the real aim should not be away from Allah, and the way of following should not be different from the prophet. For customs and habits should be known of the Darwesh persons. And to keep away and avoid the company of the people of the world. And not ignore the knowledge of the religion.

Death: On Wednesday night, on 7th Muharram, there was a fatal attack by one person of the army of Najf Khan on him. There was discharge of the blood from his body for a period of three days. On the 10th Muherram, he drank a cup of the martyr after the prayer.

His caliph, Hazrat Shah Abdullah, alias Shal Ghulam Ali Ahmed, is his well-known and famous caliph.

Biography details: In the knowledge and action, in the manners of Islamic law and mystic way, eloquence and

rhetoric, in the worship and endeavors, he was a unique person. He was a higher-grade person in the knowledge of the manifest and innermost. He was Qutub of his time as well as a perfect Sufi person. And from his Malfuzat (sermons), chaste, and from his letters, it was known knowledge of his fondness and as well as his ability. His malfuzat and letters are important treasures of the Sufism.

Fondness of poetry: He was a good, sound poet and his poetry belongs to the devoutly.

Teachings: His teachings are enough to make life better and best.

Importance of the prayer: He said, “The prayer is having a complex condition. In recitation and Tasbih (glorification of God) and blessing, and lights of Istaghfar (Beg pardon of God) and decorated with Azkar (repetitions of the names and praises of God), and in the prayer, there will be correct and real conditions if there will be fulfilling its manners.

Importance of the Ramadan month: He said in the month of Ramadan there will be improvement of the connection of the innermost. During the fasting time, it is required to avoid backbiting and falsehood, which is a must; otherwise, fasting will become hungry in this matter.

Reward of the deeds: He said whatever difficulty, torment and trouble caused to us from others due to the result of our deeds. Treat the elder people with respect and the younger

persons with kindness, and then nobody will do harm to you in this matter.

Fatah al-Bab: In the method of Mazharia, there will be given glad tiding to the student in the beginning, and glad tiding is from the ‘Fatah al-Bab’. At that time, the heart, which had become careless of its ability then it will remember its originality again. He will pay attention to his side. In a short time, there will be the flame of light that will arise from his heart, which will manifest in the heart. The heart of the man in reality was made in nature as light and bright. But in a general way, due to too many relations, and due to that, it became black like coal and without light. For this reason, it will forget itself and its originality.

When he becomes a true student with good devotion and with recitals and goes in the presence of a perfect Shaikh and spiritual master, then the master will pay attention to him and teach him Zikar (Zikr is a Muslim ritual prayer or litany that involves the repetition of Allah's name to glorify God and achieve spiritual perfection.) in this matter and spend his attention toward him, and due to the blessing of his attention, there will be the light of the Zikar in his heart. And that black coal will be burned in this matter. When his whole heart is enlightened by the light of Zikar, then there will rise one flame from his heart in this matter. This method is known as the Mazheria method or ‘Fatah al-Bab’.

Advices: Some of his advices are as follows.

1. To follow the method of abstinence and piety.
2. To spend life with pietance and turst of Allah.
3. To increase resources in the company of learned persons because the company of the friends of Allah causes nearness of Allah.
4. To follow content.
5. To take away greed and temptation from your heart.
6. There is required disappointment from friends and companions.
7. Do not look others with a look of hate.
8. To think lower and helpless by yourself.
9. Do not be proud of obedience and worship.
10. As possible, involve in acts opposing the soul, but it should be such that it will not become tight and there will be no increase of the happiness of fondness.

Recitals are as follows.

For comfort of the heart, there should be reading of the book '**Hazb Bahzar**' on a daily basis.

For the removal of calamity. He said to keep safe from calamity that there should be reading verse 'Elaf' in the morning and evening time.

To take out of evil : There is required reading of the verse 'Elaf' after morning prayer for 100 times or 11 times. There

is a requirement to recite a five-time blessing on the prophet (darud).

For good and blessing: There is required reading daily of the books ‘**Qatam Khajagan**’ and ‘**Qatam Mujadid**’ after Fajr morning prayer, which causes reason for goodness and blessing.

18.Hazrat Shah Wali Allah Muhidth Dehlavi

Hazrat Shah Wali Allah Muhidth Dehlavi is a helper of Islamic law. And guide of the mystic people. And excellent of holy persons. And model of virtuous persons. He is a man of favor and help. And from him, India was enlightened with the Hadith sayings of the prophet.

Family conditions: His genealogical link connected with 33 chains with Hazrat Umar bin Qattab, which is shown as follows.

Walih Allah bin Abdul Rahim bin Wajihuddin Shaheed bin Maozam bin Mansour bin Ahmed bin Mahmood bin Qamuddin alias Qazi Tawazin bin Qazi Qasim bin Qazi Kabir bin alias Qazi Mudha bin Abdul Malik bin Qutubuddin bin Kamaluddin bin Shamsuddin Almufti alias

Qazi Beran bin Sher Malik bin Ata Mailk bin Abul Fatah Malak bin Umro Alhakim bin Malik bin Adil bin Malik bin Qaroon bin Jarjis bin Ahmed bin Mohammed Sheryar bin Usman bin Haman bin Himayun bin Quresh bin Sulaiman bin Affan bin Abdullah bin Mohammed bin Abdulla bin Umar bin Qattab.

Father's details: His father, Hazrat Shah Abdul Raheem, was unique among knowledge persons of manifestation and innermost. He was pledged at the hands of Hazrat Shah Syed Abdulla Akberabadi. He was his first caliph.

Date of birth: He was born on the 4th of Shawal in the year 1114 Hijri.

Name: His name is Ahmed, and he himself has said that he is a weak slave and who is called Wali Allah.

Education and training: When he was five years old, his father admitted him to a school. He finished reading the Quran at the age of seven years. Then he was engaged in studying the other books. His father has paid much attention and care for the education of his son. By the age of 15 years, he has completed knowledge of manifestation. And upon finishing this, he began his attention towards knowledge of the innermost in this matter. His father used to give advice and used to teach him knowledge of the meetings as well as manners of the meeting places. His father has taught him the education of mysticism. And in

this matter, he himself said that “from him he has learned knowledge of manifestation and rules of mysticism. And from him he has seen miracles. And asked about problems. And from him he has heard the benefits of mystic ways in this matter.”

Pledge and caliphate: At the age of 15 years, he has pledged at the hands of his father. And his father has given him permission from many Sufi chains, and about this, he himself said, “There are our Sufi chains, and in some of them there is without a companionship; in others there is without a pledge of allegiance or saintly dress.”

His original chain of Naqshbandi. After two years of pledge, his father gave him a saintly dress. He was given permission to give advice and take pledges, which made him his main counselor. He also obtained saintly dress from Shaikh Tahir Madni, and this saintly dress is called the expert saintly dress of all Sufi chains.

Death of his father: Still, he is not complete. 17 years of age, his father left this mortal world. Upon his death, he sat on the seat of guidance in the right way and began engaged in education and advice.

Visit of Makkah and Madina: He performed Hajj pilgrimage in the year 1143 Hijri and visited Madina and got favor and blessing from there. He was benefited in the company of many scholars of knowledge in Makkah and

Madina. By staying in those holy cities, he obtained certificates of Hadiths.

Return: He returned to Delhi in the year 1145 Hijri, and he stayed in Delhi, where he was engaged in teaching and giving advice. In this way, he has spent his whole life.

Marriage and sons: He was married when he was 15 years old. The details of his son Shah Abdul Aziz Muhamdit Dehlavi's are added in the next episode. His other sons are Moulana Shah Rafiuddin, Moulana Abdul Quader, and Shah Abdul Ghani.

Death: He was left in the world on the 19th Muharram in the year 1176 Hijri, and his grave is situated in Delhi.

Biography details: He was added among the great scholars and learned persons of India, and no one had the courage to deny his poiseousness and greatness. He was the greatest person of knowledge. He was unique among reasonable, reported, and reality and in his knowledge of God. He has spent his whole life teaching and giving advice and in the knowledge. In his life, there is much simplicity. Aqli is conventional knowledge, while Naqli is revealed knowledge sources from the Quran and Sunnah.

Fondness of his knowledge: He has written many books by himself, and some of them are as follows.

Lamat, Hamat, Qul jamil fe bayan saw sabil, infas arifin, mattubat Madani (Urdu translation, Almuqlab ba faisla wahsat wajud shud). Risala dura thaman fe mubshirat nabi al-amin, maktubat ma munaib abi Abdulla Mohammed bin Ismail Bukhari wa fazilat ibn Tamima. Tafsir Quran, tufhimat ilahia, makatib arabi, intaba fe asnad ahadis rasul. Khair kasir, qul jail fe asar wali, badur bazaqa fauz harmain, tawil ahadis, khamsa resail, ensaf, qasida attab umum fe madah syed arab wa ajam, eiqal jaid, chal hadis ma sharah manzum almausum ba taqsir.

Fondness of poetry: Hazrat has much fondness of poetry.

His teachings are the most valuable treasure of the technology of knowledge of the manifest and innermost.

Manners of scholars of reality: He said, “He is advising the student some of the matters from all of this that he should not have the company of rich people. But with the intention of defending cruelty upon mankind or making alert for following good and not following company. As well as ignorant Sufi people, ignorant worshippers, or such people of jurisprudence who are dry ascetic or Muhadit (a muhaddith is a scholar who specializes in the study, collection, and interpretation of madiths.) in manifest who has enmity of jurisprudent. Or persons of reasonable thought who think for speech as reported matter as bad and judge by argument of wisdom as excess in this matter.

Some necessary instructions for the student of reality:

He said for the student of reality he should be a Sufi-learned person and leave the world at all times. He should be in the attention of Allah in the higher grade status and the attraction of the Sunnah of the Prophet. He should be in search of Hadith and the effects of the companions.

For the need of an explanation and speech of the Hadith and effect with the help of research scholars of jurisprudents who are interested in Hadiths. From the speech of the people of faith who have added matters of faith from Sunnah. And which are specters in the argument of wisdom and without necessity and from the speech of people with mysticism who are comprehensive of knowledge and Sufism. And who are the people not oppressing their souls? And not doers of difficulties upon the Sunnah of the prophet by proceeding further. And not sit in the company. But they attach the people who have the above manners with them.

Loneliness: There is good loneliness as such, except there will be disturbance of the matter of pious deeds like visiting patients, visiting calamity persons, attending meetings of knowledge, to remove bad nature, and except above, in other times, loneliness is permissible.

Four habits: He said in the Islamic law again there is required in manners of soul whatever is there that to

establish four habits and to oppose of its negativity. One of them is cleanliness, and secondly, for the sake of Allah, to divert the sight of the heart toward Allah. And third is hearing, and its reality is that the soul demands revenge, misery, and greed, and there will be no overpowering of wishes or sinful bad desires. Fourth is judgment, which is such a system that arranges for all political systems, which is found only in nature.

Golden saying: In human beings there was created a different ability, and every person will get perfection as per his skill.

1. Among incidents, there is one reason for fate.
2. There is a Qaran era of 38 years in every time period. In every Qaran era, there is a distribution of the knowledge that reaches the people of Qaran.
3. To give an order of pledge to the disciple and/or to stop acts against Islamic law and guide him, satisfy his innermost. And remove bad habits and get good habits.

Daily recitals: Hazrat's recitals are key to the success. Some special recitals are as follows.

1. For riches of the innermost and manifest: He said to recite 1100 times 'Ya Mane' and 40 times the verse 'Muzamil', and if unable to recite 40 times, then recite 11 times.

2. To safety from hunger: He said any person who reads verse ‘Vaqia’ every night will not face hunger.

3. For fulfillment of desire, He said to recite the following verse: ‘Ya badi ajaib bilk hair ya badiyu’ 1200 times for 12 days.

4. To be kind to the ruler: He said if there is fear before the ruler, then he should recite ‘Kahaya ain sa kufyatu hamaainsaqa’ and close each finger of the right hand with the pronunciation of the first word and close fingers of the left hand with the pronunciation of the alphabet of the second word. Then there should be closed fingers on both hands. And then open the fingers.

19. Shah Mohammed Farhad Dehlavi

Shah Mohammed Farhad Dehlavi is free from the filth of the world. He is the guide of the holy persons. And he is the cream of mystic people. And guide the people of mystic persons. And he was the sun of the sky of reality.

Parents: The father was connected with the royal court. And the noble person of the court. He was the governor of Burhanpur. He used to reside in Burhanpur and perform his duties as governor of Burhanpur.

Birthplace: He was born in Delhi.

Name: The name was Mohammed Farhad.

Staying in Burhanpur: When his father was appointed as governor of Burhanpur. He was there with him under the guardianship of his father. And continued his education.

Search for reality: As per order of Syed Dosh Mohammed, who was living with his spiritual master, Syed Shah Amir Abul Ala Ahrari Akbarabadi, and who he began to live in Burhanpur. He was giving his favor in Burhanpur with his miracles there. Upon knowing his name and fame, people began coming into his presence. His father, also with his company, used to go in the presence of Syed Dost Mohammed; still, his age was 13 years at that time. There was an increase in his fondness of kissing his feet; he used to visit in the presence of Syed Dost Mohammed alone.

Restriction: His father came to know that he was visiting Syed Dost Mohammed alone, so for this reason he restricted him in this matter not to visit him. But there was an effect of love having already worked with him. As the fate of him was going to shine in this matter. And the restriction became useless in this matter.

Request: When his father was seen that there was no effect of his restriction, he thought it was good to go in the presence of Syed Dost Mohammed and request him in this matter. So he went in the presence of Syed Dost Mohammed and told him, “He has one boy with him, and

if he comes here in your presence, sir, then he will become useless in the world.” He said, “We both will prohibit him not to visit our place.”

Endeavours will become failures: He prohibited him again, but he did not discontinue visiting the place of Syed Dost Mohammed in this matter. The arrow of the love that was entered in his heart deeply, and for this reason it was difficult as well as not possible in this matter to take it out.

Second time: There was worry for his father, so he was told Syed Dost Mohammed again in this matter, and this time Hazrat was given his reply in another way. And he said, “You want that he should stand before the king by folding his hands. But Allah wants to stand the king by folding his hands before him.”

Pledge and caliphate: At last, his father prohibited him from going here and there. After some days, he was entered into the circle of devotion of Dost Mohammed.

Advice of the spiritual master: His spiritual master, Dost Mohammed, advised him at the time of his death that after him he should not stay in Burhanpur and go to Delhi. And by staying there engaged in guidance in the right way to the mankind and give education and advice there.

Arrival to Delhi: As per advice of his spiritual master, by migration from Burhanpur, he came to Delhi. He stayed his whole life in Delhi to guide the people in the right way and

help mankind. There used to come in his presence people from away places upon hearing about his favor and used to enter in circle. There was reached his favor and benefit to many thousand people by connection of Abul Alia Farhadia chain. Many persons became pious.

Death: He was left the world on 25 Jamad Thani in the year 1135 Hijri. His grave is situated in Delhi.

His caliphs: Shah Mohammed Khuda Numa and Shah Asad Allah are his famous caliphs.

Biography details: He was rare holy person and Qutub of the time. There was such an affect of his attention being invisible that people used to become unconscious. Due to the favor of his company and training, people have reached the position of the knowledge of God. He is called the Shaikh of Jins and Ans. The Jins used to attend his meetings of the knowledge of God in the human shape and used to get favors and benefits. Upon him there was such a degree of engrossment that he will become unaware of his food and dress in this matter.

Hazrat used to engage and be engrossed entirely and all the time. Sometime it will happen that while sitting on the seat of teaching, he will begin searching for something. People will ask him what he is searching.? And he will say Farhad was sitting here and did not know where he was

gone from here. In short, his human attributes were changed to attributes of angelic.

20. Hazrat Shah Muhadit Abdul Aziz Dehlavi.

Hazrat Shah Muhadit Abdul Aziz Dehlavi is a source of favor from Allah. He is a source of knowledge. He is the river of knowledge of Allah. And his diamond of mine of reality.

Family details: There is a description of his family and his father, Hazrat Shah Wali Allah Muhadit Dehlavi, in the preceding chapter of this book. Here it is enough to say that his family is famous and well known for their knowledge of Hadith and Fiqha (Islamic jurisprudence).

Birth: He was born in the year 1159 A.D.

His name is Abdul Aziz, while his historic name is Ghulam Halim.

Education and training: His education and training were done under the care and attention of his father. He was studied all knowledges of manifesation and innermost by his father.

Pledge and caliphate: He has the excellence of a disciple and the caliphate of his father. He has followed the path of the mysticism of his father. And this method is called the

nearest way to finding Allah in this matter. His father Shah Wali Allah said, “That Allah upon me and the people of my time was done much favor, as he was given me such a way of the mysticism that which is a near way to reach Allah in this matter and which is comprised of five-way excellencies as follows:

1. Eman Haiqi (Faith)
2. Qurb Nawafil (supererogatory prayers).
3. Qurb Wajub (necessary)
4. Qurb Fard (obligatory)
5. Qurb Malaik (angels)

One who will have the intention to follow the way, then Allah will surely give him. As Allah has informed him in revelation that Allah has appointed him as guide of this method. And I reached you to the level of the sky. And from today all methods near reality were closed except this method. And the method that belongs to you is the method of love and following. And one who will have enmity with you, then for him, blessings of the sky and earth will be closed for him in this matter. It means all of your enemies will be kept away from all your blessings in this matter.”

Death of his father: When he was 16 years old, his father died in the year 1176 Hijri. He was left without the care and attention of his father. In the manifestation, he was left away from the spiritual favors of his father. But in the innermost way, he was getting the benefits and favor of his father. Upon sitting on the seat, guided by his father, he

began guidance in the right way and education and teaching.

Teaching: He was engaged the whole life period for traditions of the Hadith instructions.

Teaching lessons of Hadith was his primary engagement. The plant of knowledge of Hadith, which was planted by his father in India and which he grew up. He spent his whole life in the following.

1. Teaching lessons. 2. Giving legal opinions 3. separation from enmity 4. Tazkir (admonition) and sermons 5. Teaching and training.

There were a large number of his students, and the certificate of the study by him for favor manifest and innermost, which will be thought a matter of pride. Many people were favored and benefitted from his blessings. A large number of his students are among scholars, excellent people, jurisprudents, and muhadits.

His students: A large number of his proud students are among scholars, excellence people, jurisprudents, and muhadits, which are as follows: His brother Moulana Shah Rafiuddin 2. His daughter's son, Shah Mohammed Ishaq Mohadit Dehlavi. 3. Mufti Saderuddin Dehlavi 4. Moulana Rasheed Khan Dehlavi 5. Hazrat Shah Ghulam Ali Shah. 6. His son-in-law, Moulavi Abdul Hai 7. His real brother's son, Maulavi Mohammed Ismail 8. Shaheed Moulana 9.

Mr. Mahaboob Ali Dehlavi. 10. Moulana Hasan Ali Lucknowi.

Marriage and sons: He has no son. His three daughters died during his lifetime. His elder daughter was married to Eisa, and the second daughter was married to Shaikh Mohammad Ismail bin Shaikh Ahmed. The third daughter was married to Moulana Abdul Hai.

Last days: He was ill and became very weak. He used to hold meetings of his sermons twice in one week. In such illness, there came a day of giving weekly sermons, and then, as per his advice, there were two persons who were holding him in the meeting place. When he began sermons, then the two persons were separated from him. He began his sermon, and that day he was giving his sermon for the following verse.

“Zival qurba walyatama wal maskin wa ibn sabil.”

As per the order of this verse, he was made part of his belongings and goods. He was recited following the half couplet, which is as follows.

“Man niz hazri shom tafsir quran dar baghal.”

His final advice: He used to wear a shirt of filmy linen and a pajama of handloom. He was advised that his shourd should be as per his dress. Regarding his funeral prayer, it

should be arranged outside of the city. He was prohibited from being present for the king at his funeral ceremony.

Death: He left this world in Shawwal month in the year 1239 Hijri. And there was acted upon his final advice. There was a heavy rush of the public. There was a funeral prayer for 55 times. The light on the tomb is the situation near tomb of his father in Mahindian Delhi. There are found favors from his tomb.

Biography: He was unique in the knowledge of the manifest and innermost. In excellence and art he was exceptional. As well as in kindness and favor, he was the sole personality. And in knowledge and action, there was no such person like him.

He was called Qatim Mufasirin (a mufassir is an author of a tafsir, which is a commentary or exegesis of the Quran.) and leader of muhaddits (a muhaddith is a person who narrates hadith, or the sayings, deeds, and approvals of the Prophet Muhammad.). He was not only a holy person, but he was a higher-grade muhaddith and scholar of Islamic jurisprudence. He has with him a group of learned persons and scholars. There was his much perfection in knowledge of wisdom and Naqila knowledge, alternative and non alternative knowledges. Aqli is conventional knowledge, while Naqli is revealed knowledge sourced from Quran and Sunnah, and current knowledge and knowledge of the old. He was well known in interpretation of dreams, sermons,

writings, astrology, research of the soul, knowledge of debate, and he was a scholar of action. He was a person of piety, understanding, wisdom, insight, and indemnity, and a personality of saintliness.

Fondness of knowledge: His written books are well known. The famous books are as follows.

Eijala Nafa Usul Hadith, Bastan Muhaditin, Majmuma khasa resail, Sharah mizan al-muntaq, Risala (magazine) fazal khulfa, alias Aziz al ektabas fe fazil bina anfas, Resala tuhfa esna ashri, Tafsir fatah al aziz, Resala ghna, Resala bai kanizan, Resala wasila najat, Resala tafsil, Resala usul mazhab abi hanifa, Risala mad jismani. His legal opinions are well known. His letters present solutions to different problems. He has a fondness for poetry.

Teachings: His teachings are having favor as well as practice of the religion and full of favors and blessings and with diverse of various types.

- **Kinds of holy persons:** He said there are many kinds of holy persons. Some are Muslims, and some are followers of Hadith, like Qutub and Ghousa, and some are followers of tafrid (solitude, separation) and tafrid (separation from others).

Kind of attention: He said there are different kinds of attention. 1. Enkasi (reflected) 2. Alqai (inspiration) 3. Jazbi (passion) and the fourth kind, in which there will be found

in them all kinds of attention and attributes. And until as such, even the faces of manifest also become similar.

Kinds of holy people. He said there are four kinds of holy persons. 1. Salik Majzub, who will do endeavors in the beginning of life and will have attraction in the last period of age. They are the best of all people.

Secondly, Majzub Salik, and in the beginning, get passion, and they will adopt mysticism. Like the prophet Musa, he went to bring fire and found light of Allah.

The third is Salik Bakht, who is not involved in passion. Forth kind Majzub Mahaz, and due to light of Allah, their wisdom was taken away.

Affects of illegal acts which are prohibited by the Islamic law: He said no doubts due to illegal acts prohibited by the Islamic law and there will be found moodiness. The affects of some illegal acts are having such that the connection that will be found by the student with Allah will be disconnected for this reason. Like deceit, fraud, pride, vanity, show, demand of the world, demand of status, and by some people if there will be a mistake of the small sin, then upon heart instead of light there will be prevailed darkness and shade.

Definition of perfect scholar: He said a perfect scholar is a person who has perfection in four things. 1. Teaching 2. Reading books. 3. Writing and speech. 4. Debate.

Manners of reading of the Quran: He said in the reading of the book Quran there are required manners and sit in direction of the Qibla of Makkah. And to pronounce words well. And it means prolongation (stretch) of the voice with the letter from the letters of Madd. And stop at the place of halt. And these are manners of the manifest. And other manners of innermost are that the reader should think that he is reading before Allah. And Allah is listening instead of the teacher by sitting there. The reader should think that he is hearing reading from the tongue of Allah.

Debate: One pastor came along Mitkaf into his presence. There was decided a bet of Rs 2,000, which will be given to Hazrat if the pastor loses the debate. If Hazrat does not win, then Mitkat will give a bet amount of rupees to the pastor by him.

Question of the pastor: If your prophet is a friend of Allah, then your prophet did not complain when Hazrat Imam Hussain was martyred in Karbala Battle. As beloved of the friend will be dearest and most beloved to him. So Allah will pay much attention.

Hazrat's reply. When the prophet went to complain in this matter, he was heard replying in an invisible way, "Yes, there was cruelty and unkindness on your daughter's son, and he was martyred by the nation. At that time, we are facing fresh sadness due to the hanging of our son Jesus Christ. So our prophet was silent upon hearing this. From

this reply, the pastor became answerless, and Mitkaf has presented him with two thousand rupees of the bet amount for this reason.

Legal opinion: Whether it is permissible funeral prayers of prostitute women or not.?

Answer: If the people who are friends of them and whose prayer is allowed, then such women's funeral prayer is also permissible.

One merchant in Delhi, upon his leaving, told his wife that if she went to his father's house, then there would be divorce from his side to her. When the merchant came back from travel and was able to know that his wife went to his father's house, the wife demanded legal opinion from learned persons who had confirmed that there was a divorce for her. When that person came into his presence, he was given the legal opinion that she went when his father died. In that condition, that house did not belong to his father but did belong to her. So she went to her house and not to his father's house. All learned persons have agreed with his legal opinion.

1. There will be peace of heart by the remembrance of Allah.

2. For skill, there is a condition of love.

3.Saluki is the name of an acquired skill of endeavors.

4. In every religion there is expedient for five conditions. Safety of wisdom, safety of the soul, safety of the religion, safety of inheritance, and safety of wealth.

5. The existence of worship is such a favor of the body as the soul is without the body.

6. There is required kindness in the man, especially in nearly-relationships; it is needed treatment of faithfulness.

Recitals :

For an increase in the sustenance to perform four rakakts prayers, then go in prostration and recite 104 times ‘Ya Whab’, and if no time, then recite 50 times only.

The prayer will be accepted by intercession of the following verses.

1. La ilaha illa anta subhanaka eini kumtum min zalimin fastajabana lahu wa najaina gummi wa kazalik nujeu al-mominin.

2. Rabbi Enni Musni Farru Anta Arrahm Rahimin.

3. Wafu min amri illahi enalaha basir bil-ebad.

4. Qalu husbanlahu wa namal vakil.

5. Rabbi inni maqlub fantasir.

He told for control of the rulers there should read and recite the prayer 17 times and blow at their side.

“Ya Rahman kul shai wa arhamu ya Rahman.”

To recite this prayer 200 times by sitting in a house in the direction of the house of the rulers.

“Ya muqallib al-quloob.”

Miracles and revelations: When Hazrat visited Jama Masjid for Friday prayers, he used to cover his eyes with his turban. One person whose name was Fasih Uddin was asked the reason in this matter. Then Hazrat put his cap upon his head. He became unconscious. He said that in the Jama mosque, among the five or six thousand people, there were only 125 human beings, and the remaining were some monkeys, bears, and others in the shape of other animals. He told the person there is a reason in this matter that he looked at which side.

Colonel Iskiz has devotion to Hazrat, and he has no sons with him. He has requested that we pray for his son. He prayed for and was given glad tidings that there would be born to him, a boy. He was telling him when there will be

a born boy, then give the name of the boy as Yousuf. When the boy was born, Coronel Iskis was given the name of the boy as Joseph Iskiz. Joseph and Yousuf both have the same name, and there is only a difference in the language.

21. Hazrat Shah Mohammed Afaq Dehlavi

Hazrat Shah Mohammed Afaq Dehlavi, who is well known and famous in the world. He is proud of the earth and sky. He is a diver of the religion and world. And he is a knower of the secrets. And storehouse of the lights.

Blessed birth: He was born due to the prayer of Hazrat Jan Jana Shah. His blessed birth took place in the year 1160 Hijri.

His name is Mohammed Afaq.

Pledge and caliphate: He was entered into the circle of devotion of Hazrat Khaja Zia Allah Naqshabandi. He became a disciple, and after a period of time he was blessed with a caliphate. Through endeavors and mystical exercises, he obtained the position of perfection.

Genealogical record of pledge: Mohammed Afaq, disciple of Hazrat Khaja Zia Allah Naqshaband, Khaja

Mohammed Zubair, Khaja Hujjat Allah Mohammed Naqshaband Thani, Khaja Mohammed Masoom, and Hazrat Mujadta.

Tour and travel: He went to Afghanistan. There was much favor by him among the people of Afghanistan. And a large number of people were entered into his circle of devotion. King of Afghanistan who was his disciple, devotee, and obedient.

His holiness: His holiness can be judged in this matter by Hazrat Shah Mohammed Ghulam, who used to send some of his disciples in his presence. These disciples will return to his presence upon completion of the knowledge, but their knowledge will be perfect when Hazrat finds its completion in this matter.

Death: Hazrat left this world on 7th Moharram in the year 1251 Hijri. His grave is in Delhi, which is famous even today for fulfilling the desires and wishes of the persons who visit his grave.

His caliphs, Hazrat Moulana Fazal Ganj Moradabadi and Hazrat Moulana Naseer, are his famous and well-known caliphs.

His pure biography: He was a person of passion. He used to always be found in a state of engrossment. The condition of connection of love, which was overwhelming upon him very much. He was perfect in Islamic law as well as mystic

way. He had well-known secrets. And he was a perfect spiritual master. In indigence, trust, content, asceticism and abstinence, worship and mystical exercises, endeavors, and piety, he was unique among all. And he was shaikh of his time.

His teachings: He belonged to the Sufi chain of Naqshbandia. He was famously holy of the chain. In this, there will be an emphasis on remembrance of negation and affirmation.

Hazrat Mujadid was found out by his revelation that man is made of ten levels. Five are levels of the World of Commands.

And five belong to the world of creation. Heart, soul, sirri (head), khafi (hidden), and akhfi (more hidden). Soul, four elements, belong to the World of Creation.

Each level of the world of command is under the feet of the one prophet. The Level of the Heart (Lataif al Qalb) is under the feet of prophet Adam. The level of the head (Lataif al Siri) is under the feet of the prophet Musa. The level of the hidden (Lataif khafi) is under the feet of the prophet Jesus. The level of the akfi (Lataif akfi) is under the feet of the prophet Mohammed.

After it was advised of three methods.

1.Zikar 2. revelation 3. Attention of the spiritual master, and this is the main method in this matter.

There are two kinds of Zikar:

1. Zikar of ism zat (persoanltiy); 2. Zikar of the negation and affirmation.

Revelations are as follows:

1.Ahdis (unity) 2. Fana Zat (annihilation). It is also called the revelation of Mait (company). Then there will come revelation of Daira (circle) Sughra. Then came the revelation of Daira Kubra. Then came the revelation of Velayat Aila (domain), then the revelation of Daira Kamalat Reslat (prophethood).

After that, Daira Kamalat Auwalazam (ambitious), and then revelation of Daira Haiqat of Salat (prayer). Then Daira Mabudiat (God). Then Daira Haiqat Ibrahim, then Haiqat Musavi, then Haiqat Mohammedi, and Daira Haqiqat Ahmed. Daira Hub Saraf (Pure Love) and Daira Tayin (Fixation).

Attention of Murshad means the master keeps his heart before the heart of the student. And spend his courage for order that lights of Zikar, which are in his heart, which can find in the heart of the student.

He paid much attention to thinking of a spiritual master, and he used to do much Zikar of Shas Jahat (six directions). It means world of commands. After that, negative and affirmation by Hubs dam (holding breath) as per odd number. This means in one breath, be clammy for 21 times. There are four kinds of attention: Nazari (look), Lasani (tongue), Qalbi (heart), and Ruh (soul).

Some of his sayings are as follows.

1. We desire that our relatives, family members, friends, and well-wishers make progress. But he will not become as such. But to whom Allah wants it will happen.

2. In one attention there can be passed all stages. but there is required skill in the disciple.

3. Whether there will be Ghouse or Qutub who will be involved in against Islamic law and that will not be there.

Recitals

Hazrat used to recite the following blessing on the prophet.

“Alla humma sala ala syedna Mohammadin wa ala ale syedna Mohammed wa barik sallam.”

He used to recite blessings on the prophet ten thousand times. He also used to recite the phrase Tayyaba 50,000 times. After Zuhar prayer, there was a practice to read a book, Hiz Bahar.

Revelation and miracles

Hafiz Ashraf was not a poet, and one day he kept his cap on his head. And from that day on, he became a good poet.

Hazrat Moulana Fazal Rahman Shahib wants to send Rupees. five to his mother from Delhi. He was given five rupees by him and told that amount would be sent. Afterward, he told Moulana that the amount was sent to his mother. After some days, he went to meet his mother. Then he was able to know that in the same night he was called at the door of his mother, and that amount was given to his mother. He was informed well, being his son to her.

22. Shah Abu Saeed Dehlavi

Shah Abu Saeed Dehlavi is beloved of the holy persons. He is a treasure of secrets. And he is mine of unlimited lights of Allah.

Family details: His genealogical record from his father's side is connected with Hazrat Shaikh Ahmed Sarhindi Alif Thani as follows.

Abu Saeed bin Shaikh Safi al-Qadir bin Shaikh Aziz al-Qader bin Shaikh Mohammed Eisa bin Saif Uddin bin Shaikh Mohammed Masum bin Shaikh Ahmed Sarhindi is well known with the title al-Mujjadid Alif Thani.

Father's name: Shaikh Safi al-Qader.

Birth: He was born on the second Zeqid in the year 1196 Hijri in Mustafabad, alias Rampur.

Name: Abu Saeed.

Education and training: He memorized the holy Quran at the age of ten years old. He has obtained knowledge of the recitation of the Quran by Qari Naseem. He has obtained perfection in the knowledge of *Naqli* knowledge (knowledge derived from Quran and Hadith, or revealed knowledge), while *Aqli* knowledge is acquired knowledge (conventional), and he obtained a certificate from Hazrat Shah Abdul Aziz in the knowledge of Hadith (a collection of traditions containing sayings of the prophet Muhammad that, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran—any of the sayings from the Hadith).

Pledge and caliphate: Upon completion of the knowledge, he has adopted the way to search for Allah. First, he obtained knowledge in the company of his father. Then, upon getting permission from his father, he went in the presence of Hazrat Shah Dargahi. And he was pledged on his hands. And in a few days, Hazrat Shah Dargahi was given his permission and the caliphate.

He came to Delhi from Rampur. He sent one letter in the presence of Qazi Sana Allah Panipati. Qazi Sahib has

replied to his letter and informed him that there is no better Darwish than Hazrat Ghulam Ali.

Upon receiving the letter from Qazi Sahib, he went in the presence of Hazrat Ghulam Ali, and he has shown his fondness for his pledge. So his request was granted by him by including in his circle of devotion, and he was blessed in this matter. His first peer, Hazrat Dargah Sahib, was living at that time. He has paid him such respect and esteem with him as before in this matter.

Genealogical record of the pledge: His genealogical record of the pledge connected with Hazrat Shaikh Ahmed Sarhindi is as follows.

Abu Saeed, disciple Hazrat Ghulam Ali Shah, Hazrat Mirza Mahzar Jane Jan, Hazrat Noor Mohammed Badayuni, Hazrat Saif Uddin, Hazrat Mohammed Masum, and Hazrat Shaikh Ahmed Sarhindi.

Status of nationality: He has mentioned that “By the grace of Allah, after a long time in the year 1233 Hijri on the 15th date of Jamaddil al-Awwal, Hazrat Peer Dastagir has given him a glad prediction of grant of nationality in this matter. And he has informed me that there was a revelation to him, and for this reason I have informed you of this good news.

He was demanding him from Lucknow.

And in one letter, he was addressed as follows: "I am watching this great family's last rank person, which is said about you. Before that, in my last illness, I saw that you were sitting on my bed. You have been given the post of a nation. And eligibility about attention of strange things is not found other than you. So be seeing this letter start alone at this side by keeping son Ahmed Saeed in your place there.

In another letter, he wrote to him as follows.

"It is known by the invisible that to demand Abu Saeed. The soul of Hazrat Mujadad is also the cause for it. I have seen that I have sat you upon my thigh. For which there will be seen effects by you in this matter. Which I have surrendered to you. Hazrat Shah Abdul Aziz and the city's many rich persons for his manners, mild habits, his conditions, simple city and indemnity, zikar and thinking, patience and tolerance, and trust, without sharing with anyone and thinking right and correct. And I have a revelation also.

There is an ability to work with you. So you live here and make use of the gentle system. And for endeavors of livelihood and employment to surrender Allah.

"Husbna lahu nemat wakil." (There is sufficient promise of Allah.)

Hazrat, as per the order of the spiritual master, was reached to Delhi and was engaged in guidance in the right way.

His spiritual master gave him the following advice, which is as follows.

1. Always keep your innermost connection safe.”
2. Busy with presence and attention.
3. In all times and conditions, do not leave your memory.”
4. In all deeds, follow the Sunnah of the prophet.
5. Spend all your time in extra Nafil prayer and worship and perform all pillars of worship in perfect prayer without adjustment of another recital and Azkar (repetitions of the names and praises of God, recitals) and reading of the Quran, blessing, astaghfar (asking forgiveness from God), and entrusting all matters to Allah.
6. The aim of the method of the mystic way is decoration of manners. There should be attention towards Allah always. So that there will be helplessness, humility and sincerity should be there always.

His manifesto should be a must for following the Sunnah of the prophet. And his innmost may be from disobedience to Allah. There should be attention towards Allah always.

7. Whatever there will be income from an invisible source that will be spent on the relatives and other balance amounts to be given to poor people.

Death: Hazrat went to Makkah and Madina in the year 1249 Hijri. And upon visiting Makkah and Madina, he came back to Delhi. On 22 Ramadan, he went to Tonak. And due to illness, he stayed there. On Eid Fitar day, in between Zuhar and Asar prayers, Hazrat left this world in the year 1250 Hijri. He was buried in Tonak, and after 40 days, his coffin was brought to Delhi from Tonak. And his dead body was taken out of the coffin, and he was buried in the earth.

Caliph: His son Hazrat Shah Shah Saeed was to become his successor and caliphate, as well as his custodian.

Biography: He will not upset from severity and bitterness. He was proud of indigence and hunger. Hazrat used to follow the order of his spiritual master strictly. He was a great, learned person. He was Darwesh and a person of the miracles.

Fondness of knowledge: His book ‘Hidayat Talibin’ is a memorable book of knowledge.

Teachings: Students can be greatly benefitted by his teachings.

The difference between the names of Zahir and Batin.

Hazrat said the difference between the name of Zahir and Batin is that in the walk of the name of Zahir (manifest), there will be prevail Safati Tajilat (an attribute of brilliance) without concern of the name of the personality. Even in the walk of name of innermost in which there will be find brilliance of attributes of name of personality. But sometimes the personality of the high and holy will come into observation.

Favorite perfection, prophethood.

He said the Hazrat Peer in the month of Zeqad has paid attention to the element of the dust slave. And favor the perfection of the prophethood. (It means perpetual brilliance of personality) sent on my latifa (level). For this position and its knowledge and fields of knowledge are only this that all knowledges and fields should be diminished. All conditions of the innermost will become unidentified. And in this place there will be colorlessness and unwell conditions, which are the gain of the time. There will be power of all kinds in the faith and belief. And the reason for knowledge will become evident. And followers of this status are followers of the religious law of the prophets. In this status, there will be a width and size of the innermost. And stainlessness, which will be increased as such that its thickness and girth as such, and in its aspect of connection only nothing, and there is tightness and tightness and nothing in this matter.

Diarat Haqiqat Salah (reality of the prayer): In the middle of the circle, Hazrat's personality of perfection and width was observed. That place's width and height, which is very difficult to mention. But know this much reality that the Quran is part of it, and the second part is Haqiat (reality) of Kaaba. It is difficult to describe its place event and condition's attribute. In this place, Hazrat is in revelation of the middle and its perfection and width. Any salik (student) who has learned from this holy reality and is like that at the time of performing the prayer will leave this world and enter the other world. As per the narration of hereafter, he will get a condition equal to it.

At the time of saying takbir, lift his two hands from both worlds. And by putting both worlds at the backside and making the slogan of Allaho Akbar. And he will present in the court of Sultan a standard of high status and against the court of horror and greatness by thinking himself mean and nothing and will sacrifice upon the real beloved. And by recitation's endowed existence, which is suitable for this status. By speaking, he will talk with the personality of reality and address Hazrat in this matter, and his tongue will become like the saintly line of the prophet Musa. When go in genuflexion, then if it will be purpose-degree attention, then surely, with much nearness, he will come to the superior.

At the time of Prasie, he will face a special condition. Then unnecessarily prasing, and he will perform Qauma. Return to an upright position with your arms by your sides. He will then stand again at the side in the presence of the personality of reality.

To do Quma (go back to an upright position with your arms by your sides). As per my defective wisdom, the secret is that now he has the intention to procreate from prostoraion. So then going from Qiyam (standing to prosotration). And from bowing to prostoration, for this connection to go there is much sincerity and honesty.

At the time performing the prostoration, there will be a special nearness found, which cannot be described in this matter. And for its understanding, wisdom is in helpless condition. It seems that the prayer's brief is that prostorations only, as we should be able to get nearness to him.

In the previous crime of the sitting position, he will ask for forgiveness. "Allah humma aghfirli wa arhamni."

Then again, for the demand of nearness, he will go again in provocation and after that in sitting in Tushad. The ***Tashahhud*** (Arabic: شهادَة, meaning "testimony [of faith]"), also known as **at-Tahiyyat** (Arabic: التَّهِيَّات), is the portion of the Muslim prayer where the person kneels or sits on the ground facing the *Qibla* (direction) of

Mecca), glorifies God, and greets Muhammad and the "righteous servants of God," followed by the two testimonials. And thanks and obligation of the grace of nearness of Allah in the court of Allah.

The reason for the Islamic creed's dealing is to certify the unity of God and prophethood. And which is not possible without it.

Then he will recite blessings on the prophet because, by his intercession, he can get all graces in this matter.

The blessing of prophet Abraham, which was adopted because at the time of performing the prayer to get loneliness with the real beloved. And as well as to a special sitting. And special companionship, which was the share of the prophet Abraham. Due to the blessing of Darood, he is demanding the sitting of a companion and friend in this matter.

Sayings

- 1.Upon following or leaving, then man will find human nature.
- 2.Acting upon determination will establish connection of ownership.
- 3.When there will be favor without purpose to any person, then it will reach him in the presence of any of his friends.

4. The person who will not find by sagacity and to giving him glad tidings and saying congratulations is like that to blame method of fakirs and spread blame for their connections.

Miracle: After 40 days, his coffin was brought to Delhi from Tonk. When it was opened, it was seen that just now there was given a funeral bath to him. There was no change. The cotton that was placed under the funeral in which was coming fragrance.

THE END.

